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THE
Nonconformist and Independent.
THURSDAY, AUGUST 12, 1880.

THE MARIONETTES OF CLERICALISM.

THE functions which the laity are expected to perform in the Ritualistic plan of attack directed to subverting those rights and liberties which are the outcome of a sturdy Protestantism were set forth with amusing frankness in some post-prandial orations in celebration of the dedication festival of St. Mary Magdalene's, Munster-square. The "Church Council" was explained by the Rev. F. J. PONSONBY to be "a body of laymen elected by the communicants to support and advise with the vicar." The use which was to be made of them was thus chucklingly explained by the vicar: "If an 'aggrieved parishioner' should by any chance turn up, and I were sent for by the Bishop and told to give up the ritual in use there, I should be able to say, 'These services are not a private fad of my own; I have got twenty-two laymen, as good men as can be, at my back, and *I must consult with them* before I make up my mind what to do; they are the voice of the congregation, and if they say "No" to what you want, my lord, then I must say "No" too.'" There is no mistake, then, as to the "support;" but what as to the "advice?" Mr. G. J. PALMER, in responding for the "Church Council," said, when he first heard that it was "the vicar's intention to have" such an organisation, he had "serious thoughts" upon the subject, bearing in mind the opinions which were afloat as to "the troubles and trials of Dissenting ministers with their deacons;" but those fears had been dissipated. "The Church Council had worked very well. Why? Because it had simply *nothing to do*. That was the real fact of the matter. They did not bore the vicar about questions of ritual or about any other detail of the services; but they were prepared at any moment *to support him in all that he did*." Sets of these clerical marionettes in lay garb are now exhibited about the country as local branches of the "Church of England Working Men's Society," which held its fourth annual meeting at the Cannon-street Hotel a few days since. Notwithstanding all the *éclat* obtained from a "special celebration" in the crypt chapel at St. Paul's Cathedral, the pageant at Wapping of a "body of men marching through the streets, with banners and music, on Sunday,"—the benighted dwellers in that region being uncertain as to whether they were Odd Fellows, Foresters, or the Salvation Army—and special services at various Ritualistic churches, we learn that the "smaller hall" could only, by means of the most exuberant imagination, be regarded as "fairly-well filled," even though "delegates" from forty-four towns were supposed to be included in the gathering. Mr. W. INGLIS commenced his presidential address by charitably stigmatising all who were opposed to Ritualistic tactics as "unprincipled, to use no harsher term." After pleading for some change which should make Convocation less of a palpable sham than at present, and suggesting an alteration in the law by which a sacramental barrier may be placed in the way of the election of parish churchwardens who are likely to interfere with Ritualistic proclivities, Mr. INGLIS came to the great business of the day. Sacerdotalists have recently proclaimed their conviction that the succession of triumphs over priestly bigotry which Nonconformists have in times past achieved, are due to what they, in their choice phraseology, designate as "howling." The *mot d'ordre*, therefore, given by the clerical employers of those who figure as the representatives of "the horny-handed, loyal-hearted sons of toil," is to make an attempt to stop the car of reform by loud-voiced clamours. Mr. INGLIS did his best to obey the clerical behests; but he was too evidently conscious of the difficulty of his task. A cry for "Religious Equality" appeals to that common sense of justice which is deep-seated in the hearts of Englishmen, and sneers directed against this principle can hardly be relied upon to evoke a considerable amount of enthusiasm in any gathering of that nationality. We collect from what he said that it is the wish of the wire-pullers that the laity should, in the event of the Burials Bill being passed, aid the clergy in opposing the working of the Act in every possible way, and in rendering it futile whenever and wherever they can. He, in fact, only interpreted into other phraseology the burden of the annual report, which expressed the hope that, should the Burials Bill "unhappily become law," the clergy would be prepared to "meet it with a vigorous and determined attitude of resistance, and refuse to become the nation's gravedigger, which the Bill will virtually make them."

One speaker, in proposing a resolution denunciatory of the Bill, expressed himself deeply moved to find that, although he heard on every side, from clergy and laity, loud condemnation of the Bill, "no united opposition had been made against so unjust a measure." The only way in which he could account for this was thus stated: "Our case is not put strongly enough." He accordingly proceeded to lash himself into a fury against "national crime," "national sacrilege," &c., until he had wrought himself into a condition to offer this advice: "Let us make our cry as loud as that of our opponents, and then Mr. GLADSTONE, who has accepted it against his conscience, I believe, will be induced to drop the measure." Warmed by the fire of such denunciation, another orator seconded the resolution. He was aghast at the thought that a Dissenting preacher might hereafter be heard, "thanking GOD in the consecrated ground that the dear departed did not believe in the power of the keys, that he rejected apostolic succession as a mere figment, and that he always opposed a State Church." Such a danger as this was evidently to him the climax of the horrors for which the Bill would furnish opportunities. He comforted himself, however, with the thought that there was "but little chance that the measure would be passed this Session, and during the winter there would be time to agitate and get up such a monster petition as had never before been laid on the floor of the Houses of Parliament." Some other speakers followed in a similar strain. Mr. HODGES, of Hitchin, waxed exceedingly valiant; he would have the incumbent, in every case in which notice was given that his service would not be required, reply by note to those who had charge of the funeral, that he would himself be ready to officiate, but "in no case could he *allow* the Dissenting minister to take the service." By the way, we are not aware that any clergyman is asked to "allow" anything of the sort, or, in fact, to do anything more than absent himself where his presence would be regarded as an intrusion.

Mr. G. WYCHERLEY, of Ely, counselled "protest and resistance." That he should designate the Burials grievance under which Dissenters now suffer by the elegant euphuism, "a namby-pamby piece of bosh," will in no way ruffle Nonconformists' equanimity, considering that this loyal Churchman could think of no more respectful mode of referring to the PRIMATE than by describing him as "that Presbyterian who has lost his way." Such discreditable offensiveness evoked no rebuke from the Chairman, and the terms of the next resolution suggested as a too probable inference that the utterance was in full accord with the clerically inspired programme. Vice-President PLANT was the mover of the resolution, which by no involved process stigmatised the Archbishops and Bishops who supported the Burials Bill as *un*faithful members of the Church of England. He professed to be speaking as a mouthpiece of "the working men," when he contended that, as the graveyards had been "offered to GOD, and accepted by the Church in His name," the "parish priests were the rightful guardians," and it was for the clergy and laity "to see to the outward fences, in order to keep out Dissenting ministers from invading the freehold, and interfering with their spiritual functions." In the ardour of his eloquence, he was indiscreet enough to reveal the fact that his claim to the character of a working-man was inextricably mixed up with his discharge of the duties of "parish clerk at one of the old parish churches in the Midland counties," where he had in past times taken his share of the fees payable for the burial of thousands of Dissenters. He could not conceive how there could be any real objection to the continuance of an arrangement which, to his unprejudiced judgment, is at present working so satisfactorily. None but the most perverse people could, of course, desire to exchange ministrations in which he and his clerical masters condescend to take part, for those of "Dissenting ministers;" the only objection to this theory, unfortunately for the parish clerk's argument, is that throughout life "thousands," according to his own statement, are found habitually doing so! Mr. SPALDING, who also expressed a determination to "resist to the uttermost" a law which would authorise "Nonconformists to officiate in the churchyards," told a hearsay story of this sort: "In a Lancashire town the Dissenters had four burial-grounds of their own, and in one permission was asked for the Service of the Church of England, and this was at once sternly refused." We are sometimes told of the universal admiration in which the Church of England Service is held by pastors and people among the Nonconformists; and we are curious to see the Dissenting minister who, if he thought fit to use that service, would think of asking permission to do so of any burial-ground trustee. Evidently the conductors of the *Church Review*, in thus wording the report, recognised the difficulty in the way of accepting the version given in the *Church Times*, that it was "the clergyman" who "applied for leave to use the service of the Church of England in burying a parishioner in one of them, and was refused." We invite the communication of details which would enable us to test the truth of the statement; clerical dissuasion or inhibition against ministrations in "unconsecrated" ground is much more likely to have baulked such an intention, if entertained, than any interference on the part of Congregationalists, Presbyterians, or Methodists. Mr. HUMPHREY, of Leicester, had a word of exhortation to "Church-people in towns," who, he admitted, were "very indifferent about the Bill, because it did not affect them." As an encouragement to them to "arouse themselves and go to the assistance of their country brethren," he expressed his belief that they "had only to prove to Mr. GLADSTONE that the clergy and *laity all over the country did not like the Bill*," to ensure the Bill being dropped. If we may judge from the Parliamentary arrangements since decided upon, the demonstration at Cannon-street Hotel and the procession in Wapping must have failed to satisfy the PREMIER according to the prescribed conditions, although the resolutions at the meeting were adopted with only four dissentients. The refusal to accept the Church of England Working Men's Society as fairly representative of the "laity all over the country" will doubtless be regarded by its members as unaccountable in the presence of the announcement that the sum which made up the annual income of the society, in the midst of all this excitement, was contributed by "nearly a thousand different persons." We have, however, one intimation to make, which will doubtless be received with delight by "*bonâ fide* working men" of that ilk throughout the land. The council of the Church of England Working Men's Society have opened an account at Messrs. BARNETTS, HOARES, HANBURY, and LLOYD'S, Lombard-street, by way of consulting the "convenience of subscribers who may prefer to make their payment *by means of bankers' orders*." What fairer opportunity can be afforded to the "horny-handed, loyal-hearted sons of toil" who are so earnestly desirous of pouring in their cheques for the maintenance of Sacerdotalism?

HULME TRUST.—III.

THE funds arising from Hulme's charity have, as we have already seen, been, to a very large extent, misappropriated and misapplied. Instead of being used for educational purposes, they have been employed in the purchase of advowsons, the endowment of churches, and the building of parsonages. But, notwithstanding the very great extent to which these misappropriations have gone, the charity has increased so rapidly in value, especially during recent years, that there still remains a very considerable surplus fund, capable of being applied to purposes similar to those that were contemplated by its founder. It is with this surplus that the scheme of the Charity Commissioners proposes to deal. How it proposes to deal with it we proceed at once to show.

It will be understood, at the outset, that the scheme has nothing to do with the advowsons and the other ecclesiastical trusts that have come to be connected with the charity. They are, in fact, expressly exempted by Clause 2 from the operation of the scheme. Nor can it again be said that the Commissioners have treated the authorities of Brasenose College in anything but the most liberal and generous spirit. They have set apart no less a sum than £2,000 per annum to be used in maintaining twenty Hulme exhibitions, each of which is tenable at Brasenose College for a period of four years. But it is with the scheme as affecting the educational institutions of Manchester and the surrounding district that we are now and here more particularly concerned. What, then, we ask ourselves, is the scheme, and what would its effect upon the educational institutions of Manchester be, if it were to be carried out in its present shape?

One of the main provisions of the scheme is the creation of a new governing body, in whose hands the administration of the foundation is in future to rest. This body is to consist of fifteen members, of whom three are to be *ex-officio*, and twelve what is called representative governors. The *ex-officio* governors are to consist of the Dean of Manchester and the Rectors of Prestwich and Bury. The so-called representative governors are to be chosen in the following manner:—Two for the term of six years are to be appointed by the Principal and Fellows of Brasenose College; two for the term of five years by the Town Council of Manchester; one for the term of five years by the Town Council of Oldham; one for a similar term by the Town Council of Bury, and six for the term of seven years by the existing body of trustees.

A moment's reflection will be sufficient to convince any impartial person of the extremely unsatisfactory and objectionable character of the constitution of the new governing body. The *ex-officio* governors will be three particular clergymen, who may or may not, just as the case may happen, be fit for the post. Similarly the representatives of Brasenose College will, in all probability, be men of the same stamp. They are required, by a provision of the scheme, to be resident within the diocese of Manchester or the diocese of Chester, and it would only be what might be expected, that clergymen holding Hulme livings, who were formerly Hulme exhibitioners, should,

as a general rule, be appointed. Add to these the six representatives of the close Church of England body of trustees, and we have a compact majority of eleven, who would be able to bid defiance to the helpless minority of four, notwithstanding the fact that these latter are the only governors out of the whole fifteen who really partake of a representative character. The question which the public of Manchester have, therefore, to ask themselves is whether they are prepared to hand over the control of middle-class education in their city to such a manifestly one-sided and sectarian body as this. We do not for a single moment believe that they are. We believe, on the contrary, that their opinions were faithfully reflected by the deputation which waited upon Lord Spencer and Mr. Mundella on this subject on Friday last. The principal request which the deputation preferred was of the most moderate and reasonable character. They simply asked that the existing educational institutions of Manchester might be adequately represented on the new governing body. Neither the Victoria University, nor the Owens College, nor the Manchester Grammar School, nor the Manchester High School for Girls, nor the School Boards of Manchester and Salford have any share of representation in the governing body as constituted by the scheme of the Charity Commissioners. It is not to be expected that these important educational institutions should tamely submit to the affront that it is sought to put upon them. They would, indeed, be unfaithful to the educational interests entrusted to their care were they to think for a moment of doing so.

Such being the nature of the body it is proposed to establish, let us see in what way it is to administer the funds that will be placed at its disposal. One of the most important duties imposed upon it is the foundation, in or near the city of Manchester, of a school for boys and a school for girls, to be called the "Hulme Grammar Schools." In these schools special exemptions are to be given from attending religious instruction and worship, but subject to this provision, the religious instruction that is to be given in each of the schools is to be in accordance with the doctrines of the Church of England. The deputation to which we have already referred urged upon the Education Department that, inasmuch as the Charity Commissioners appear to be of opinion that the charity is an undenominational one, the religious instruction provided in the schools ought, according to the usual custom in such cases, to be simply "in accordance with the doctrines of the Christian faith," and not "in accordance with the doctrines of the Church of England."

Another point in which the scheme is lamentably defective, is in regard to the Church of England Hall which it is proposed to establish in connection with the Owens College. That the Owens College has the best possible claim to a share of the funds to be distributed, will be readily admitted on all hands, and we trust it will be admitted with an equal degree of readiness that whatever the benefit that is conferred may be, it ought not to be hampered in any way by the imposition of unnecessary sectarian restrictions. No objection on this score can be raised against the grant of a yearly sum of not less than £500, nor more than £1,000, which it is proposed to hand over, on certain conditions, to the Court of Governors of the Owens College. But the grant of £1,000 per annum to the Church of England Hall, to be called the Hulme Hall, stands on quite a different footing. Here, as in the case of the Grammar Schools, the religious instruction to be given is to be in accordance with the doctrines of the Church of England, and the Principal of the Hall is further required to be a member of that particular Church. Equally objectionable is the governing body, which is to administer this new and separate foundation. It is to consist of nine "competent persons duly qualified to discharge the duties of the office." One of these competent persons is to be appointed by the Lord Bishop of Manchester, five by the existing Church of England body of Trustees, and three by the Court of Governors of the Owens College. And, as if to prove to demonstration that the framers of the scheme are afraid of having so many as three independent members out of nine upon the governing body, it is further provided that Mr. Hugh Birley, the minority member for Manchester, and Mr. William Henry Houldsworth, the rejected Conservative candidate for the same city, are "to be deemed to be two of the first governors appointed by the said Court of Governors of the Owens College."

Of the question of the advowsons, and even of the question of the Church of England Hall, the deputation had not a word to say. They were willing to make concessions upon these important points to the existing body of trustees, provided that they, in their turn, were ready to concede the very moderate demands that were made upon them—demands so moderate that they may be justly described as the irreducible minimum of what is necessary to make the scheme of the Charity Commissioners in any sense a satisfactory and workable scheme. Should the trustees be so ill advised as to refuse to make the moderate concessions asked of them, we shall know with whom we have to deal, and we must deal with them accordingly.

The second reading of the Burials Bill is fixed for to-day, and we hope that by the time this comes into the hands of many of our readers it will not only have passed that stage, but will have passed by a majority so large as to leave but little room for doubt that it will become law this Session. It is probable that the Committee on the Bill may not be reached for some time later, and, therefore, towards the very close of the Session; but the satisfactory assurances given by Lord Hartington and the other Ministers, who were last week waited on by Mr. Richard and other Liberal members, lead us to believe that the Government are resolved not to lose the chance of adding this to the list of measures on the carrying of which the Liberal party will be able to congratulate itself when the Session closes. But to secure that object two things are essential—Liberal members must remain in town *until the Bill is through Committee*, and the Government must yield in regard to certain objections which will be taken to the Bill as it now stands.

The *Guardian* is much exercised by an intimation in the *Daily News* that "the Government will consent to a modification of the 14th clause of the Burials Bill, in which Convocation is authorised." The Bishops, we are told, accepted the Government Bill, "on the faith of the recognition of Convocation," and it is suggested that that support may be withdrawn "if this small sop of recognition is to be taken out." It would be noteworthy, indeed, if a reference, which Lord Cairns insisted upon expunging from the Lectionary Bill, should now be regarded as of so much importance that its withdrawal from a Bill in which it has no rightful place should postpone for a Session the redress of a grievance to the removal of which both Houses of Legislature are irrevocably pledged.

Cardinal Manning, owing to a ceremonial observed at the Protestant Church of St. Paul's, Knightsbridge, has thought it necessary to explain in a circular the Papal rules as to mixed marriages. When a Romanist and a Protestant are united in wedlock, not only is it required that they should have the ceremony performed by a Roman Catholic priest, but that they should abstain from subsequently going before a Protestant minister, such an act being denounced as "mortal sin," "illicit," and "sacrilegious." The logic by which that conclusion is arrived at is thus stated: A Romanist, "in going before a non-Catholic minister, as a minister of religion, and making the marriage contract before him, thereby unites him to a heretical ritual, from whence would arise an implicit adhesion to heresy." The decision will suggest the question how, upon this view, a Protestant can hereafter take part in such a ceremonial in a Romanist "temple of Rimmon," without, by that act, incurring the responsibility attaching to deliberate apostacy from the Reformed faith.

A proposition to omit from the Census (Ireland) Bill the provision as to a column for "religious profession" was negatived in the House of Commons on Monday; but the following addition was made to Clause 7, on the motion of Mr. Serjeant Simon: "Provided always that no person shall be subjected to forfeiture for refusing to state his religious profession."

The *South Wales Daily News* very properly protests against an infringement of the principle of religious liberty which has recently occurred at Aberdare. Two monitors, Harriett and Rosetta Hart, being desirous of being received upon the school staff, were directed by the School Management Committee to present themselves before the Government inspector for examination. The next examination was held on a Saturday, upon which day the young girls, being of the Hebrew persuasion, did not feel themselves at liberty to attend. Upon the matter being brought to the notice of the Chairman of the Aberdare School Board, that functionary thought it possible to dispose of the question by the dictum that "if the Jews could not conform to the same regulations of the School Board as the Gentiles, they should not seek appointment as teachers." Our excellent contemporary, with a much more correct appreciation of what is due to the principle of civil and religious liberty, remarks: "If a Government Inspector of Schools should find Saturday a day prohibited for working purposes to the Jew, he will, no doubt—once the case has been explained to him—prove more tolerant than the Chairman of the Aberdare School Board and those members who sing in chorus with him. If not, the Education Department will, doubtless, issue its *fiat*."

Five hundred "pilgrims" left Manchester on Monday by railway *en route* to the shrine of "Our Lady of Knock." The manner in which the tail leads the head in this course of superstition, in spite of all the absolutist power theoretically claimed for the wearer of the tiara, received remarkable exemplification in a pulpit address by the Rev. M. J. O'Callaghan. At present, he explained, Knock was not recognised by the Church as a place to which she recommended her children to go on pilgrimages; but "when it had gone abroad that they had visited Knock, performed their devotions there, and when others had gone to Knock and performed their devotions there, and when those devotions should have been so universally spread abroad that they would speak of themselves to the Head of the Church, then even the Head of the Church, their Holy Father the Pope, would give his sanction and his blessing to pilgrimages to Knock." Among the pilgrims were persons suffering from lameness, partial paralysis, and various ailments, for the removal of which they proposed to test the efficacy of pieces of mortar from the walls of the chapel, water which had flowed over its roof, and other matters in which the magic influence associated with the place of "apparitions," is supposed to manifest itself. Verily "deterioration," rather than "evolution," must be accepted as the rule which governs some forms of mental changes.

Public attention has been directed in a very unmistakable manner to the attempt which is now being made to bring the hospitals of this country under arrangements which will prepare the way for a revival of mediævalism and the degrading superstitions which followed in its wake. The events at Guy's Hospital, of which some instructive details will be found in another page, indicate the importance of the question at issue, and the obstinate persistency which will have to be encountered in resisting the advances of the sappers and miners who have been pressed into the service of the Ritualistic crusade. The treasurer has intimated, in a letter to the *Times*, that the facts elicited at the trial of the nurse who is now undergoing her sentence of imprisonment, will be passed under review by the governors; but their past achievements in the way of effective control do not warrant any sanguine hopes that a reform will come from that quarter. It is plain that the management of these great hospitals will itself have to be the subject of reform ere public confidence can be reposed in it as a trustworthy instrumentality for controlling such objectionable vagaries.

THE SAMARITANS' PASSOVER FEAST IN 1880.

The Rev. J. G. Wilson, writing from Jerusalem, communicates to the *Presbyterian* the following account of the celebration this year:—"The Passover feast of the Samaritans was celebrated at Nablous, the ancient Shechem, on the 14th day of the month Nisan, the 23rd of April. On the preceding day the congregation camped on Mount Gerizim for a festival of seven days. There were thirty tents, arranged in parallel lines, with a broad avenue between them, on one side of those who were permitted to eat the passover, on the other of those who, on account of ceremonial uncleanness, might *not* eat of it; and without the camp, an enclosure of stone fence, were three or four tents of those who might not even enter into the congregation. The ceremonies commenced at 12 M. with prayers and chants, led by the High Priest. Then the lambs—there were seven of them—after having been examined and pronounced to be perfect and without blemish, were slain, the knife for the sacrifice having been given by the High Priest to the executioner. The animals having been slain, the people dipped their fingers in the streaming blood and crossed or marked their foreheads with the symbol of the covenant, and embraced and kissed one another as if in an ecstacy of joy. In a short time the lambs were fleeced and dressed (nearly all the congregation participating in the labour), and placed on spits—a long, sharp-pointed pole being thrust through each, one end placed on a hurdle, a frame-work of poles and branches, and carried to the mouth of the oven, where was another ceremony of prayers and chants, after which they were deposited in the oven, the heads downwards, each one sustained by the spit, a stake having been driven through the pole about two feet from the end, and the top of the pole extending above the mouth of the oven. Then the hurdle was placed over the oven and covered with green grass, and this was covered over with mortar and closely packed. Then the people returned to their tents for rest and refreshment. The lambs remained in the oven three or four hours, and were thoroughly roasted, or steamed, for the mark of fire was not found on the wood. At one-half hour before the setting of the sun—which at the Orient is 12 o'clock—the trumpet was sounded, and the people again assembled, and after prayers the oven was opened and the flesh distributed in seven large baskets, and placed side by side on the green sward, covered with carpets, and half an hour was spent in prayers, chants, genuflexions, and prostrations, with their faces to the ground, and all the while facing the highest summit of the mountain, a little distance east by south, for wherever they may be the Samaritans worship towards the Holy Mountain. After the ceremonies the feast began of bread and flesh, portions being sent on plates to the tents for the women, who do not participate in the formal and public ceremonies. The ceremonial observances were performed in a decorous and graceful manner. The High Priest especially, and his nephew, the son of the late High Priest—for it is not the son that inherits the priesthood, but the eldest son of the family—are models, physically, of graceful manhood; and generally the people are erect, active fine-looking, and graceful in all their movements. The High Priest *claims to be* a lineal descendant of Aaron."

Village Chapels.—Sir H. Morton Peto writes to the *Freeman*: "In your last issue you mention a case of two chapels having been erected in a parish of only 600 souls. I can only look at such a fact with great sorrow. What must be the result of two places with a population, all told, of 600? How is it possible that the pastors can be adequately supported? The time has come when the denomination must look at the state of the small churches. The attention of the Augmentation Committee has been called very seriously to the fact that pastors of such churches are extensively begging by letter for the £10 family, instead of the churches, finding it is specified in the rules. No one can desire to preserve the independence of the churches more than myself, but I feel satisfied our associations might often influence brethren by counsel, and prevent the sad distress which unhappily exists in many instances in the inadequate support of the pastors of rural churches. I wish my old and dear friend, Mr. Gould, of Norwich, would prepare a paper for the forthcoming autumnal meeting of the Baptist Union. No one has done more than he has in the East of England, and from his experience we can tell of the small churches, or villages, with congregations in union with a church in the larger town, and how the life of the one is sustained and invigorated by association with the other. I trust that the result would be that our County Associations will take up the subject, and that real progress result from their so doing."

Correspondence.

THE LORDS AND EVICTIONS IN IRELAND.

To the Editor of the Nonconformist and Independent.

Sir,—Now that, during the most lamentable illness of Mr. Gladstone, the rest of Her Majesty's Ministers appear disposed tamely to submit to their crushing defeat in the House of Lords, is it not enough to move the inextinguishable laughter of the civilised world to hear England called a free and self-governed country? Our true rulers, our lords and masters, the supreme arbiters of the lives and fortunes of 5,000,000 of our Irish fellow-citizens are the 282 irresponsible legislators, who, on Tuesday last, rejected the Compensation for Disturbances Bill, and, some of them, flung it back, with bitter taunts, in the face of the elective branch of the Legislature, and, therefore, of the British and Irish nation.

The facts of the case are remarkably simple. Her Majesty's Government come forward and tell the nation that, after the most careful inquiry, they are in a position to affirm that, in consequence of three bad harvests, many thousands of the Irish peasant-farmers are in a state of the most terrible distress, and are therefore unable to pay their rents. Moreover, her Majesty's Government further make themselves responsible for the statement that a number of Irish landlords are taking advantage of this terrible distress to evict these wretched peasants from their holdings, and leave them and their families to die like vermin—as judging by some of the speeches uttered in the gilded chamber they probably think they are—in the nearest ditch. Such being the case, the Government tell us, in effect, at the time they bring in their Bill, that they cannot conscientiously enforce the existing law in Ireland—a law, be it remembered, made by landlords in their own interest—against these poor, wretched, starving Irish peasants. And they propose a slight and temporary modification of it, so as to give the unhappy peasants a faint chance of prolonging their existence.

It seems to me, sir, speaking as a plain man, that Mr. Forster has unambiguously declared that in his opinion the state of the law in Ireland with regard to the landlord's power of eviction cannot be upheld without injustice. Yet I find him stating calmly in the House of Commons on Thursday evening that the Government is prepared to protect the officers of the law in the execution of the law. In other words, Mr. Forster is prepared to order the military to shed the blood of the Irish peasants who resist the execution of what Mr. Forster himself looks upon as an unjust and cruel law, so cruel and unjust that the House of Commons voted for its temporary suspension, but which 280 great landowners, who are also wholly irresponsible, say shall be continued to be enforced with the utmost rigour. It may be said, What would you have Mr. Forster do? It is strange that the question should be asked. I will answer the question by another, Ought any one *voluntarily* to place themselves in a position where they will be obliged to enforce a law of which they in their conscience disapprove? Or if they find themselves in such a position, ought they to continue to occupy it? This latter is Mr. Forster's case. To answer the last question in the affirmative may be political, but it is certainly not New Testament morality. And unless we have Ministers who will act upon Christian principles, and have the courage of their convictions even in the face of a hostile majority in the House of Lords, I must confess I do not see that anything has been gained by substituting a so-called Liberal instead of a Conservative majority in the House of Commons.

I remain, yours faithfully,
THOMAS W. MOSSMAN.

THE PROGRESS OF INFIDELITY.

To the Editor of the Nonconformist and Independent.

Sir,—I should like to supplement Mr. Waterman's useful and admirable letter in your last issue by a reference to the two able works of Principal Dawson—"Fossil Men," and "The Story of the Earth and Man" (Hodder and Stoughton). I might also refer to the singularly beautiful correspondence of "Proteus and Amadeus," published by Kegan Paul and Co., and which has not obtained the attention it deserves. But I am wishful to speak only of works published among ourselves. So far as I know, nothing has appeared of late years more reliable in scientific research and accuracy, or more forceful and even overwhelming in calm, philosophical reasoning on the side of the Christian revelation, than the two works referred to of Dr. Dawson. He is so modest that the age is in danger of overlooking how completely he meets modern scientific scepticism at every point. I may mention the remarkable evidences he adduces of the cities of the "Stone Age," and of human retrogression rather than improvement; but above all I would refer to the light he has poured on the antiquity of man question, and to the exceedingly powerful and cumulative objections he has urged against the evolution theory in its extremest development. Nothing more valuable and conclusive on this crucial question has been written. To the young men in some of our cities, who think upon these subjects, and have been sorely shaken by a fashion of scientific assumption and dogmatism, no greater service could be done than by lectures during the coming winter, given by our ministers who would popularise such truly scientific works as I have mentioned. It is careful statement, and not passing references to "anti-theistic theories" which will meet the case. We must, moreover, caution men strongly against such assertions, as have been common of late, that the foremost scientific men have, as a body, gone over to the materialistic camp, or to the side of scepticism. No one can attend the conferences of the Victoria Institute without hearing unanswerable replies to this assertion. The reaction has set in; it is very strong, and progressing all along the lines; if we follow it, and be not taken with assumptions, we shall restore to this age, faith in God, and in the Scriptures as wisely interpreted.

It should be observed, however, that by reaction is meant, that only which relates to the too reckless applications of science. To many it is more and more apparent that the great scientific teachers of the age have, in reality, unveiled the fundamental principles on which creation has proceeded, given unity to the voice of God as it sounds from nature and revelation, and heightened that conception of our relation to the Divine Being which the Bible gives.

I am, Sir, yours, &c., WM. GUEST.
Milton-next-Gravesend, August 6, 1880.

To the Editor of the Nonconformist and Independent.

Sir,—Allow me to thank Mr. Waterman for his courteous critique on my letter under the above heading. His excellent *résumé* of modern Christian apologetics will be helpful to the cause we all have at heart. Absence from England prevented me from hearing the paper of Mr. A. Mackennal's to which he refers, and I shall be very glad if a perusal of those among the other authors whom he names, whom I have not yet read, should convince me that my note of alarm was uncalled for. Practically Mr. Waterman concedes all that I contend for—viz., the supreme need there is just now for every Christian warrior to be on the alert. It is no longer the mere outworks of our faith which require defending, but its very citadel and ramparts. What I wished to give expression to in my letter was a feeling of deep concern which has for some time afflicted me in view of the apparent "ease of Zion"—to use Scriptural phraseology—while the foe was at the gate. I cannot help regarding the election of Mr. Bradlaugh to the House of Commons, and the moral force which like an atmosphere surrounds him, causing him to be the hero of the hour, and the object of more or less open sympathy on the part of the leading organs of the Press, as one of the most startling episodes of modern history. Your Philadelphia correspondent appears to be equally staggered by the appalling phenomenon. "To one at this distance," he remarks, "it appears that the fact of a man's being an Atheist does not damage him essentially with a large part of the voting population of England." After quoting Mr. Bright's sad words, to which I referred in my letter, he adds the *Spectator's* significant comment: "That was a rather severe charge against the upper classes, no doubt, *though we fear it is strictly true of all classes in this country.*" Now, sir, nothing in my letter went beyond this, nothing could go beyond it, in thrilling import to the British churches. Sabbath by Sabbath, for generation after generation, some 60,000 professional teachers of Christianity have been promulgating their religious faith in this island home of ours. Every possible advantage has been enjoyed by them. One-half of them have been backed by all the power and authority of the State. Millions of money are at their command. And here is the result. "We fear it is strictly true," says the calm and cautious *Spectator*, that among "all classes in this country" are large numbers who care nothing about the practice of Christianity. Surely no words of mine could be too strong in characterising such a crisis in our Church history. The whole structure of revealed religion would almost appear to be toppling over like one of the buildings erected by our children from a box of bricks. The Rev. J. Ll. Davies practically admits, in the *Contemporary Review* of March, 1879, that the miraculous buttress of Christianity must not be relied on. The elaborate and ingenious arguments of Christian apologists, he says, do "not really meet the substantial difficulty, that the evidence in favour of the New Testament miracles is not sufficient, according to any modern estimate, to demonstrate what is so improbable as the suspension of a law of nature." As I read his able attempt to prove that the loss of this buttress does not impair the strength of the fortress, I cannot help feeling that I am listening to the efforts of a special pleader. Like most of the learned writings of Christian divines, it appears adapted to convince only those who are predisposed to conviction. It hardly requires more than a child's intellectual acumen to ask, "If the miracles be given up, what becomes of the authority which attests them?"

I must repeat my statement, Mr. Waterman notwithstanding, that the supreme need of the age is an *adequate* defence of the Christian position. We do not want eloquent prelections for Christian audiences to enjoy, but arguments which shall satisfy such men as W. Rathbone Gregg, G. J. Holyoake, Charles Watts, and Charles Bradlaugh. If it be objected that these gentlemen do not want to be convinced, I must demur to the ruling. I believe infidelity is the heaviest burden of their lives. None know the miseries of unbelief like those do who have lost their faith. Hear what one says:—"Never in the history of man has so terrific a calamity befallen the race as that which all who look may now behold advancing as a deluge, black with destruction, resistless in might, uprooting our most cherished hopes, engulfing our most precious creed, and burying our highest life in mindless desolation. The flood-gates of infidelity are open, and atheism overwhelming is upon us. . . . I am not ashamed to confess that, with this virtual negation of God, the universe to me has lost its soul of loveliness. And when, at times, I think—as think, at times, I must—of the appalling contrast between the hallowed glory of the creed which once was mine and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." Thus writes "Physicus," as quoted by Canon Curteis in the *Contemporary Review* for January, 1879, and I have no doubt it is the common experience of earnest-minded sceptics.

In addition to the intellectual helps to infidelity there are the many formidable ones which arise out of the lamentable anomalies of Christendom. The terrible record of the Romish and English hierarchies! The greed of ecclesiastics! The abominations of Crown and private patronage! The bench of bishops! The divisions and mutual jealousies both in Church and Dissent! The worship of mammon! When we think of the staggering effect of these and a thousand other Church evils upon those of us within the sacred enclosure, we may guess of their effect upon outsiders. I tremble to think of the case against us as it might well be put by an infidel at the supreme tribunal, and I commend to Mr. Waterman and his excellent society this plea in mitigation of the severity of their judgment of the unhappy sceptics. Our rightful attitude towards them is one of profound sympathy. How immense is their present loss! I realised this very vividly last evening while worshipping at the Congregational chapel here. The preacher discoursed with great impressiveness on the impulsive power of the love of Christ. A grey-haired Christian sitting near me seemed much wrought upon. I saw the tear trickling down his furrowed cheek, and as I did so, I could not help feeling how immeasurable was his loss who had survived such capacity for sacred emotion. The minister prayed for the relatives of sailors and others who might have gone down in the terrific gale which swept this coast the night previously. I thought, and I pray God we may all think, more and more of the many noble spirits all around us who are being shipwrecked on an infinitely more fatal sea. As I left the sanctuary for a stroll round the Capstain Hill, the sun's huge disc was just sinking below the Western horizon. What, I thought, if that was the last of the glorious luminary! If the gathering darkness were eternal! And such seemed to me to be the doom of infidelity.

Ilfracombe, August 9, 1880. A. C.

THE SCHOOL BOARD QUESTION.

To the Editor of the Nonconformist and Independent.

Sir,—I should like to say a few words in reply to the note of "A Minister," which appeared in your issue for July 29. My question should have been, "For whom ought Board schools to be provided?" for this is really the point I had in view. There are, I think, great objections to providing schools out of public money for any but those who are unable to educate their children. In the first place, it removes a wholesome responsibility from the parent in regard to the choice of school, and the discharge of the legitimate cost, besides leading him to regard education as a kind of mechanical process. Secondly, it involves great injustice in the case of two equally well-to-do tradesmen, say, one of whom is satisfied with a Board school, and the other not; the latter probably being the more enlightened of the two. As usual, he has to pay dearly for the privilege. Thirdly, it necessitates a very undesirable *mixture* of children; the greater proportion of whom, belonging to the lower orders, injury must arise to those socially superior, without the others being correspondingly benefited. Those I have met with trained even in the secondary German schools, which are conducted on this principle, do not at all impress me in favour of it, but in our primary schools it is even more objectionable.

By way of illustration, let me suppose that A. and B. are two tradesmen of small, but equal, means, and able to provide their children's education. Mr. B., who is a grocer, regards education entirely in a business point of view. His notion of it takes very much this form: "1st Book of Euclid—thoroughly ground; Vulgar Fractions—neatly got up; Modern Geography—best foreign markets up to yesterday's date." He can "find what *he* wants" at a Board school. Mr. A., who is a linendraper, is not so fortunate. With him education is a matter of personal culture rather than mere £ s. d. And, notwithstanding the "Fourth Schedule," he objects to the "associations" inevitably belonging to a miscellaneous concourse of children. He cannot "find what *he* wants" at a Board school. Now mark the injustice. "He is at liberty," says "A Minister," "to go elsewhere for it." Yes, and to pay for it, too, no doubt, though he is no better off than Mr. A. A feeling of jealousy and irritation at the expenses of our Board schools is thus generated in the minds of those who see their neighbours, though no poorer than themselves, reaping a benefit which they cannot share—a feeling which would never arise if the needy only were the benefited.

Notwithstanding what "A Minister" says, I think Board Schools were designed originally to take the place of the old "charity schools," and to educate those who could not pay for their own schooling, and that the introduction of higher-class children was a kind of afterthought—a subsequent development, as I think, in a wrong direction. If public schools for the latter are required—and, doubtless, they might be in many respects more efficient than private ones—they should be established on a distinct and separate basis, lower-class children excluded, and the fees so regulated as to pay expenses, with the addition, say, of a Government grant. The anomaly of the present system is seen in the fact that "A Minister" bases a man's right to send his children to a Board school on the payment of the rate. Is this the ground on which that right depends? Does it necessarily follow that, because I pay a rate, I can claim to enjoy the benefits of an institution supported by it? If so, then those who do not pay the rate have no claim to them. But can it be said that the majority of the present inmates of Board schools are eligible on this ground? Are they not the children of parents who live in one or two rooms, paying a few shillings a week rent, the landlord compounding for rates and taxes? Can such persons be regarded as paying a School Board rate like a man who rents a house of £40 or £50 a year? Evidently, if the claim of the latter to send his children to a Board school is payment of the rate, that of the former must be something very different. And in fact, it simply is, residence in the school district, proper clothes, and payment of fees. I happen to know, from personal observation, something of the difficulty the poor have to get clothes to send their children to school in, and I think if "A Minister" could have witnessed the cases of this kind that come before beneficent societies, he would have hesitated to make the assertion that School Board education was not a charity. We may get rid of the notion, but the *fact* remains. If these clothesless children are the proper inmates of Board schools, it must be on some other ground than because their parents have "helped to establish Board schools, and are compelled to maintain them." And if these are the proper inmates, then the well-to-do are not, for their two opposing claims mutually destroy each other. Those who *support* these schools receive, in fact, very little advantage from them, and have really no business in them at all, no more than they have in the workhouse because they pay poor rates. Such, at least, is my view of the case. I see nothing obnoxious in "charity," except where it is rendered necessary by unfulfilled duty. Nor do I think that a "charity" and "a necessity" are necessarily distinct. Education is certainly the latter to everyone, and the former also to those who cannot pay for it themselves.

I am, Sir, yours faithfully,
August 6. A RATEPAYER.

To the Editor of the Nonconformist and Independent.

Sir,—My attention having been drawn to the letter, "For whom are Board schools intended?" in your issue of July 22, now before me, I crave a corner for response, and reply thereto, and adduce a little catalogue of facts and names, or names and facts, relevant thereto. Martin Luther was a poor boy, the son of a German miner, as most of your readers know, and, being destined for "the Church" that then was, was educated accordingly. The patriarch Joseph—not literally poor as to parentage, we must grant, but, as all Sunday-school boys know, very badly treated by his cruel brothers—found his way into an Egyptian prison, and thence, by wonderful Providence, was released. Sir Isaac Newton was raised to eminence by using his eyes and thoughts, and seeing an apple fall from a tree was induced by the wonderful faculty of thought to ask why? and many of your readers know the invaluable result of thinking out so trifling an incident. Note, when quite a school-boy I read "Eyes and No eyes;

or, the Art of Seeing," and that paper did me much good; would that I had learned more from it. Andrew Fuller was a poor lad, and when seventeen witnessed a baptism, and was so interested therewith that his mind and heart became seriously and happily impressed; himself was baptized, and became, not an ordinary Christian and preacher, but a preacher of extraordinary capacity and power, produced by nonconformity "to old foolish customs of any kind, and Independent" of all human trammels, even the college, with all its promise of learning and culture, and became a Baptist pastor at Kettering (contemporary with Thomas Northcote Toller), and an eminent pleader for the grand modern missionary cause and its Baptist secretary. His writings are a tower of strength for masculine insight into Divine truth—clear, untrammelled, and weighty, and intended and adapted to rouse a dormant Church into holy activity and zeal by showing God's will and man's responsibility. He had small respect for conventional usages and frivolous exercises. A late issue of your valuable journal contained a very valuable paper on his character and usefulness. Such writing must do great good, and tend to counteract that growing taste for veneer that marks our time, and, in my opinion, lessens our power and mars our usefulness. To go back a little. John Wesley is a name I need not enlarge upon here. I have occasionally amused a listener by saying he was about seven feet high. One or two have stared at my utterance, and presently have smiled at my figure. He was not strictly poor, yet his venerated father had not, I believe, above £500 a year, and his career—the son's, I mean—I need not say much about here. James Watt crops up. Many of your readers know the story of his filling his mother's tea-kettle with water, and stopping up the spout, and what followed the explosion; and how his mother scolded him, and, I suppose, slapped him for spoiling her kettle. Many of your readers know some of his after history, but perhaps you have not all seen what I have seen, a man-of-war called after him, the *James Watt*. William Carey was a clumsy shoemaker, so I have read. I am told some beloved Baptist brother has a pair of shoes made by W. Carey, which the good brother sets some store by. Very likely. He became a humble Baptist pastor, evolved amid much difficulty the great cause of missions, and sowed the acorn of the British oak of those growing enterprises, to the honour of the Christian Church, for the extension of the great cause which brought the eternal Word (John i. 1) from heaven to become the very Son of God. The shoemaker went to India, and there translated the Scriptures into the vernacular, furnishing the natives with grammatical appliances, and it is very possible that some poor youths—boys and girls from some Board schools—may yet help the missionary band in different lands. Henry Martyn was the son of a Cornish miner. Then the Cornish miners had a custom of working eight hours per diem, the remaining hours being at their own disposal. Young Martyn availed himself of that (waste?) time for self-education, &c., and so prepared himself for the University, and then went into the Turkish territories, where he was wanted; translated the Scriptures into their tongue, was overtaken by languor, sickness, and so was taken to his rest. Robert Peek was a poor youth, born in Devon, South Hams, utterly disliked the red coat into which it was likely he would be forced at that time, escaped to a rather larger place, London—"a needle in a bundle of hay"—spent all his little money; was determined he would not even beg, much less steal; and when famished, pleaded, by earnestness and a speaking eye, so hard, that the party to whom he applied for employment took him on; and that was the first step in his advancement. His after-career and honourable advancement many of your readers know. (Heb. vi. 11, 12.) Sir Humphrey Davy was also once a Cornish miner, and studied hard to invent a lamp to both give light to the workers in the dismal mine, and to supply the very gas to supply the light, and to guard against explosions. Occasionally, from want of "elementary education," and the discipline it affords, explosions do take place, sad to say! So, sad results, of course, follow; but these demonstrate the value and importance of sound technical and practical knowledge. William Steadman was a plain pastor at Plymouth Dock. A small but attached church surrounded him, when he was summoned to preside over the Northern Baptist Academy at Bradford, Yorkshire—to train plain, pious young preachers to become plain pastors. He taught our friend Thomas Willcocks — of acute penetration, warm affections, shrinking temperament, extensive reading, sound judgment, great insight into passing events, a fair insight into character, and a most intelligent expounder of prophecy. After some chequered events in his comparatively secluded life, a moral cloud gathered over his closing days, the particulars of which I must not disclose. Suffice it to say he vividly, on the sick bed, saw the danger into which he had run, had not escaped the snares into which mistaken friendship had led him; felt pungent repentance, drank his pint of tears of that repentance so necessary, and departed with humble hope, repeating the verse—

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all."

He repeated once and again the words, "On Thy kind arms I fall, I fall," and so departed, I quite hope and believe, rising from a sad condition into which he had fallen, and in no small degree from an indolence so injurious to many, and especially so to one so gifted. His end must ever be regarded as a holy caution, when one who knew him well could just say at his graveside, "Alas! my brother." (1 Kings xiii. 30.)

This catalogue, it will be seen, is intended partly to show the great importance of encouraging the talents of the humblest, thereby helping those who need help, and elevating the commonwealth upon sound and equitable principles. Yours respectfully,

Plymouth, July 31, 1880. F. NICHOLSON.

DR. TANNER'S FAST.—"CUI BONO?"

To the Editor of the Nonconformist and Independent.

Sir,—The object for which I write does not require me to take any account of what Dr. Tanner's motives may have been. Uncertainty as to what the issue may be, as respects his own health and life, does not greatly affect my aim. I wish to deal simply with what has been *already proved*. Many editors have been unmeasured in their denunciations, "ringing the changes" from wickedness to madness. Your strictures have been an exception. While expressing decided disapproval, and more than doubt respecting any good that could result to humanity, you leave the way open for a communication, taking, in some respects, a different view of the case. It has been asserted by some that, in past times, ample proof had been furnished that it was possible for people, in certain circumstances, to fast as long as Dr. Tanner has fasted, and that, therefore, his case can add nothing more conclusive to the evidence formerly existing. It is certain, however, that there has been no general belief, in society, of the possibility of such fasting, in the absence of miracle. The cases hitherto reported, including those of the burial of Fakirs for weeks, have been generally described as impossibilities. If any important lessons could have been drawn from such facts, these lessons have never taken hold of the public mind. Dr. Tanner's case is in contrast to all these, in so far as it has secured universal attention in Europe and America, and in places far beyond, wherever American and English literature has been diffused. Of late weeks, it may be said, day by day, everybody who understands the Saxon language has been thinking and talking about Dr. Tanner—the greater number, no doubt, to condemn him; but, nevertheless, attention has been aroused, and there are, no doubt, multitudes now prepared for important lessons, if any, that can be drawn from the ordeal to which he has wisely, wickedly, or foolishly subjected himself. The truths demonstrated, to which I wish very briefly to invite attention, are two. First, the diet which Dr. Tanner had been making use of for months before the term of fasting began must have been excellent diet. His system must have been a sound, highly vitalised one, otherwise it would have been impossible to survive so prolonged a fast. I am not, at this moment, exactly aware what the details of diet were. It must be of great importance for all who value health and long life, to learn what the diet was, because the fast has proved that both as regards kind and quantity it must have been very good. You speak of the great "service to this high-living generation" that the man performs who shows that he "is able to do good and hard work upon a small quantity of simple fare." Perhaps, so far as the interests of health and longevity are concerned, no man could do his generation a more valuable service. Dr. Tanner has not in the present instance shown the adequacy of a small quantity of simple fare to enable a man to do good and hard work, but he has shown the value of such fare in a different way, and the important point is, he has so shown it as to open the way for bringing the truth readily before the minds of millions. I am here assuming that Dr. Tanner's fare during the previous months was simple and limited. I have somewhere seen a statement to that effect. Had he been a man depending much upon "beer and beefsteaks," or indulging in any kind of alcoholic stimulants, he would have felt greatly prostrated after a fast of *forty hours*. This is proof that a limited quantity of simple fare is sufficient, and comes very seasonably at a time when so much is saying on the subject of "Food Reform." Many will be desirous to know whether Dr. Tanner was what, for want of a better term, is called a vegetarian. 2nd. My second point is that a *considerably prolonged* fast may be *safe* if it were needed for the removal of disease. The subject of fasting in order to the recovery of health is rapidly becoming one of the questions of the day. I have been, for example, credibly informed that a gentleman in Edinburgh, who was suffering with torpid liver, indigestion, &c., was advised by his medical man, who had failed to secure for him the needed relief, to go up to London to consult some high authority. The London physician, after careful examination, said, "I need not give you medicine. The fact is, you have been eating too much. You go home, and for a month take only so and so, and if by that time you are not recovered, let me see you again." The gentleman returned home, half feeling as if he had been befooled by the prescription he got. He, however, acted upon it, with very marked benefit. He returned to London at the end of the month. As soon as he came into the presence of the physician the latter said, "I see you are better, but you are still eating too much; you must take still less." The gentleman returned to Edinburgh, took still less food, and got into excellent health as the result. A great variety of cases are benefited by the same means, but I must not crowd your space with examples. The *principle* of the cure is easily understood. When blood *purifying* is going on for a little in advance of *blood making*, the impure, less vital elements, are the first to be removed. When *pulling down* of solid structures is going on in advance of building up, the less vital portions are the first to be removed. In cases of disease, other than those arising from differences of food, whenever blood-making and body-building are partially or wholly stopped for a time, cure necessarily advances, because oxygen is still inspired, and the action of skin, kidneys, and other blood-purifying organs is continued. In this way morbid deposits are removed, adhesions resulting from inflammation of serous membranes are set free, &c., &c. But in the absence of special information people are afraid to fast for any considerable length of time, because they count upon being weakened to a dangerous extent, and of suffering much distress meanwhile. In speaking of medical fasting, such fasts as Dr. Tanner's are, of course, utterly out of the question; but if he can survive fasting for forty days, who need fear fasting for forty hours, if any great good is to be accomplished by it? Those who make careful trial find that a fast of two, three, or even more days is not followed by any lasting weakness, not attended by any serious self-denial after the first eighteen or twenty-four hours are past, while the curative results are such as had not been even dreamed of. But a knowledge of the safety and benefits of fasting in many cases of illness is but *slowly* spreading throughout society. The great value of Dr. Tanner's case is that it so widely fixes attention upon a question of so much importance. Should any permanent injury be sustained by himself, it will, in the minds of many, establish a prejudice against the whole doctrine of medical fasting; but those who take care "to distinguish things that differ," will keep their minds open. The vital questions are, What kinds of fare, and how much, are necessary and best, and how long may a fast be continued with perfect safety when it may be pre-eminently useful for the prevention or removal of disease?

Forres ALEXANDER MUNRO.

The Vatican Council.—Great pressure is being, it is said, exercised on the Pope to induce him to reconvoke the Vatican Council next year at Malta. Cardinal Manning, it is reported, was authorised to treat with the British Government, but the negotiations have," says the Rome correspondent of the *Daily News*, "failed so far, as the Pope refuses to make a direct application to the British Government, without which his wishes cannot be met."

Literature.

LIFE OF THE PRINCE IMPERIAL.*

The qualities of this work are mixed. Miss Barlee has enthusiasm for her subject, and it has ruined her book. Yet it is clear that to please Imperialists—the only persons likely to care for or to read such a volume—the writer must be an Imperialist. Miss Barlee's sympathies are, from the first, so entirely in favour of the Imperialist family that the impartial reader is wary. The bane and antidote are both before him. The book is prefaced by a sketch of the life of Napoleon III., of his Boulogne escapade, and his election to the Presidency of the Republic, and also of the *coup d'état*, or, as she says, his appointment to the dignity of Emperor. The tone assumed by the author here, as elsewhere, is slightly "high-flown."

The boyhood of the Prince Imperial is pleasantly and, on the whole, well described. It seems that, when only eleven years old, the Prince suffered from an abscess in his leg, which was operated upon by Dr. Nelaton, when the Prince remarked that "He trusted, as the wound was behind, no scar would remain, else, perhaps, some day his enemies might think he had run away from them," words which, if true, bear with them a peculiarly significant irony. This is one of those many ominous anecdotes connected with the Prince. That he was kept in strict discipline by his father and mother is shown by the following characteristic anecdote:—

It was the Emperor's habit to have his little son with him every morning while he dressed, that being the time he was most free from interruptions. Usually the child knocked at his door, when the Emperor would say, "Qui est là?" "Louis," was the answer, and then he was admitted. One day, however, the child replied to the inquiry, "Qui est là?" "Le Prince Impérial." His father took no notice. He knocked again. "Qui est là?" was once more the inquiry. "Le Prince Impérial." Still no answer was vouchsafed him. This little by-play continued for some time, until, tired of being kept outside, the boy entered without knocking. The Emperor, looking up, remarked, "Ah, c'est toi, Louis?" and then asked why he had changed his name. "I am the Prince Impérial, am I not?" said the boy proudly. The Emperor then took him on his knee, and explained to him that if he would be a prince he must be both humble and wise, remarking, "As yet you have everything to learn, my child."

There is also an incident of the Prince's disrespect to his riding master, for which he was sternly reproved by his father, and many others of a similar character.

Then comes the account of the Franco-German War, and its causes and results. The author certainly is correct when she states that the pretexts of war on the part of France were undisguisedly "flimsy," and that the demands made by the French ambassador were both imprudent and aggressive.

The account of the Prince's *baptême de feu* at the Battle of Saarbrück, and the defeats of the French army, are all sketched fairly; but when the writer states that the Emperor was not the originator of the war, and "he was averse" to it, we can hardly restrain a smile. The war was commenced simply to secure the popularity of the Bonaparte dynasty. The sole hope of the Emperor's security on the throne of France, as he himself viewed it, depended on his military success. Such was the reason of the Mexican Expedition, which so miserably failed; such, too, was the motive, such the ultimate end, of "the trip to Berlin," and with its failure fell the second Empire and its head. As Jules Favre said of the army, it was "compromised by its head." Miss Barlee also speaks eloquently of the "self-sacrifice" of the Emperor at Sedan. The fact is the Emperor's self-sacrifice all through was simply to serve his own ends. A man who could, when elected by the voice of the people to such a post as that of President of the Republic, so abuse his privilege as to cause its overthrow, would not be the person to suffer any obstacles to stand in the way of his reaching to the summit of that power which it was his ambition to possess.

The ultimate outbreak of the revolutionists and the flight of the Emperor and the Empress, with the young Prince, to England, are too well known to need more than a passing reference.

The account of the death of Napoleon III. in 1873, when the Prince Imperial was about seventeen years old, is concluded with the following eulogy:—

His devoted patriotism, his genuine gratitude to those who had served him in adversity, his fidelity to his friends, his personal courage and indomitable perseverance, will ever surround his name with a halo of admiration. (!)

The most interesting as well as the most critical part of the book is that occupied by the Zulu War. Chaka and the Zulus are thus sketched:—

The name of Zulu originated with a small local community, which was spread by war and conquest, until at one time it covered a large empire, which held in terror all the Eastern portion of the region above described. Large por-

* Life of the Prince Imperial of France, with Portrait. Compiled by Ellen Barlee, Author of "Homeward: a Memoir," "Our Homeless Poor," &c., &c. Griffith and Farran.

tions were, however, reconquered, and Zululand is now only about one-fourth the size it was. Zulu signifies "heaven," and was a name adopted as significant of the pride of success of its warriors.

It is a strange fact in connection with this memoir that in 1797, Chaka, the son of the Zulu King Usenzangacona, the noted warrior of the tribe, whose name since his death has been worshipped as a national god in Zululand, as a youth early in his career had his military ardour excited through some English sailors, who recounted to him the valorous deeds of Napoleon I., then in the height of his military glory.

Such is the strange irony of fate. The grand-nephew of the man whose deeds had stirred the Zulus to emulation fell a victim to their assegais!

The author is decidedly in favour of Sir Bartle Frere's policy in Zululand: rather too much, surely, when we consider that the blame of the war rested with the English, and not with the Zulu King, Cetywayo, who is represented as a savage despot, bearing nothing but hatred towards the English. We shall not here enter into the right or wrong aspect of the question further than to remark that the disputed land was a mere pretext, and that Sir Bartle Frere's own Commission decided against him, though he was not to be moved from his course by justice. The Zulu King refused to agree to the British demands, thereupon war was declared. The first news that came to England was that of disaster. The British camp had been stormed by the Zulus—700 English and 800 natives, making in all 1,500, were slain.

Animated by feelings (as the author states) of regret for the Isandula disaster, the Prince Imperial resolved to offer his services to the English army in Zululand, and accordingly was sent out (Feb., 1879), and was afterwards attached to Lord Chelmsford's staff.

It seems that the Prince had obtained the nominal command of a reconnaissance force, with Lieutenant Carey as guide and adviser. The party consisted of six troopers, the Prince, Lieutenant Carey, and a Kaffir guide, in all nine persons. Six mounted Basutos were expected, but did not arrive in time to join the party which was led on by the impetuosity of the Prince. None of the party seem to have had the least idea of any danger from the enemy, except Lieutenant Carey, who remonstrated, but was overruled by the Prince. The company had off-saddled, and were resting, when the Kaffir raised the cry that the Zulus were coming, and the party made a rush to mount their horses. The Prince could not mount, his horse having been scared by the noise of the shots from the Zulus. However, the Prince continued running after it until he reached a donga, into which he plunged, and there a mortal struggle took place against eight Zulus. The Prince seems to have made a desperate defence, and his body, when found, was pierced by seventeen assegai wounds.

We cannot help feeling sorrow for the untimely fate of the young heir of the Napoleon dynasty; neither can we help feeling regret that he should have died in such a cause, instead of in one that would have deserved all the admiration which has been awarded to him. Miss Barlee is enthusiastic to tediousness. Her volume contains an elaborate list of the persons who attended the Prince's funeral, and a detailed description of the service, such as was hardly pardonable in the newspapers, amid the sorrow and pathos caused by the Prince's untimely death.

It certainly cannot be claimed that much, to us, in the book is new. Of the whole, probably one-half is taken up with descriptions of the life of the late Emperor, the Zulu War, and various other circumstances of time and place, which are, on the whole, superfluous, and bear too slight relation to the life of the Prince. A very good life could have been written in a volume less than half the size of the one before us, but size is considered by many to be an index to quality. The book will doubtless enjoy a certain popularity, through the fact of its being the life of the Prince Imperial of France, in whose fortunes the English public for long have manifested interest, but it lacks at once discrimination and comprehensiveness. We may also note that some of the poetry heading the chapters is a good illustration of the nearness of the sublime to the ridiculous.

Speaking of the motive of the Prince in going to the war, Miss Barlee says:—

> The valour shown by the Napoleons in the field had been the principal rivet which bound their fortunes to France, and raised them to the throne. The Prince inherited that valour, and thirsted to distinguish himself. What opportunity better than the present? What step more natural, what motive for earthly ambition more laudable.

Taking all the information we have of him together, there can be no doubt that the Prince had a decided hope of one day attaining the crown of France, and there are several portions of his letters to his friends to that effect. Speaking of that belief he says, "But this belief, which I hold firmly, will not cramp my efforts, or make me neglect opportunity. *When the time arrives to act, I shall act.*" What is the *exact* bearing of these last words, it is not very easy to answer. Probably the Prince, like many other princes in the same situation, felt that his claim to the crown of France, if not ratified peaceably, should be ratified forcibly. All accounts, if true, bear this out; and probably the Zulu expedition was undertaken by him solely to raise an interest for him in France. Else it is unaccountable. The Prince may have been a young man of high and virtuous character, but he had his weaknesses; he was human as his fellow-men are, and probably shared that one ruling element which distinguished the Napoleon family—ambition.

Miss Barlee asserts that the one objection to a monument to the Prince Imperial being placed in Westminster Abbey, is owing entirely to his having been a foreigner and a Roman Catholic. This is a mistake. The objection is simply that, in the first place, the fight in which he fell was an inexcusably unjust one, and that, in the second, it would be an insult to the French Republic. Summing up all, we must concur in the idea that has been so generally adopted: that the Prince performed no deed worthy of such recognition as would be implied in placing his monument among England's illustrious dead in Westminster Abbey.

A BOLD STROKE FOR A HAT.*

ABOUT twenty years ago, M. Sainte Beuve, then engaged upon his "History of Port Royal," received a very interesting communication from M. Chantelauze, respecting the Cardinal de Retz and the Jansenists. We have now before us these volumes, for which we are indebted to the same gentleman, and which may be regarded as the first instalment of the life of the eccentric Coadjutor. The history of the French seventeenth century presents to our attention few characters equally striking as that arch-revolutionist, and in the brilliant gallery of portraits so admirably sketched by the late M. Victor Cousin, a distinguished place was reserved for de Retz; it has fallen to M. Chantelauze to fill it, and, judging from the volumes we have now to consider, the task is likely to be accomplished in the most satisfactory manner.

The memoirs of the Coadjutor end with the year 1655, and, as he died in 1679, we see that nearly a quarter of a century of a most eventful life is still to us comparatively unknown. Here it is that M. Chantelauze steps in, armed with a complete array of documents which he has been fortunate enough to secure—we mean the correspondence of the Abbé Charrier; he has succeeded in describing all the incidents of the struggle which the Cardinal de Retz carried on with Mazarin, and which ended only with the death of the Prime Minister. Condé at one time, at another La Rochefoucauld and Madame de Longueville, on a third occasion Madame de Chevreuse and her friends, had endeavoured to wrest the power from the hands of Richelieu's successor. The Cardinal de Retz was a still more dangerous rival, and Mazarin nearly succumbed in a warfare desperately and cleverly maintained on both sides. Let us quote a few passages from the admirable letter, which M. Chantelauze has addressed, by way of preface, to M. Mignet, the well-known historian of Mary Stuart, and the secretary of the *Académie des Sciences Morales et Politiques*.

> . . . I purpose relating the animated contest in which de Retz was engaged with Mazarin for the space of seven years after the *Fronde*, when he had been set at liberty, till the death of the all-powerful Minister, obstinately refusing to give up his archbishopric, prosecuted by Louis XIV. before the Court of Rome on a charge of high treason, leading a wandering life on the banks of the Rhine and in Holland, unceasingly setting at defiance, thanks to various disguises, the *Grand Roi's* notice, and making the whole of Europe ring with the report of his pastoral letters and pamphlets against the victorious favourite. This seven years' war of a new kind has received the name of *Fronde Ecclesiastique*. Mazarin's death alone puts an end to the struggle, and disarms the Cardinal de Retz. He sends unconditionally to the King his resignation of the see of Paris; and Louis, who was high-minded, instead of allowing the most powerful enemy of his crown to die in poverty and obscurity, offers him spontaneously a most brilliant compensation—the abbey of Saint Denis and other benefices, representing an income of 200,000 livres. The transformation of the arch-conspirator is absolute and unreserved; the old leaven of the *Fronde* has altogether disappeared, and an entirely new personage, whom history knew nothing of, starts up before us. He does his very best to prove to the King that if he carried on war it was only against the Prime Minister, and not against the crown. Henceforth, he shows himself the humblest, the most devoted of subjects; he absolutely forgets that he ever was the leader of a great party; he sometimes even forgets his character as a cardinal and a Churchman in order to obey blindly the master's orders, just as if he had been one of his lieutenants.

The work we are now reviewing consists of two volumes; the first is entirely taken up by M. Chantelauze's narrative; the second contains all the *inédits* documents referring to what our author calls *l'affaire du chapeau*—that is to say, the intrigues persistently carried on by de Retz with the view of obtaining the Cardinal's hat. These documents, including letters written by de Retz himself, his friends, and his enemies, form no less than six separate series, the most important being twenty-nine letters, which the Coadjutor addressed to his confidential friend, the Abbé Charrier. All these pieces are copiously illustrated with historical and philological notes.

The best works have their blemishes, and if we might venture to point out one in the otherwise excellent monograph of M. Chantelauze, it is a defect arising necessarily from the plan adopted by the author. Having determined upon writing, not a biography, properly so called, of his hero, but a set of monographs, M. Chantelauze is obliged sometimes to dwell fully upon certain points which have only an indirect relation with the subject he has in hand, and sometimes to dismiss with a mere allusion various topics or incidents which he reserves for more minute discussion hereafter. Thus there is an apparent want of cohesion in the whole work, and this disjointed character will be still more apparent when M. Chantelauze's *opus maximum* is finished.

We shall not attempt to describe here the early life of the Abbé de Gondi; he has done so himself in his immortal memoirs, and we may say with M. Chantelauze that this portion of his autobiography is the most trustworthy of all. It was, indeed, the crying sin of the Gallican Church during the seventeenth century that young men were driven into it *nolentes volentes*, and that for the sake of satisfying an absurd family pride, *l'âme la moins ecclésiastique qui fût dans l'univers*, found himself compelled to assume the responsible position of a priest, having the cure of souls, and preaching over the most important diocese in the kingdom. For three generations the Archbishopric of Paris had remained in the Gondi house; it had become a kind of heir-loom, and that was the reason, forsooth, why the turbulent young man should be ordained, and submit to the usual destiny of younger sons in those days—a position in the Church, together with the kindly advice of living as decently as he possibly could. We must do Paul de Gondi the justice that he tried to the very utmost, by his scandalous conduct, to dishearten his friends; but it was no use, and despite his duels, his amours, and his debts, he was compelled to take orders, and to become a clergyman.

Things having thus been settled, and brought to what was deemed a satisfactory conclusion, young de Gondi determined that, since he must receive the tonsure and be called *Monsieur l'Abbé*, it would be no fault of his if the plain *Monsieur* was not soon changed for *Monseigneur*; nothing but a Cardinal's hat could satisfy him, and he made a bold stroke for it. M. Chantelauze has admirably unravelled all the intrigues which the ambitious Coadjutor carried on with a view of encompassing his ends, and without entering into details, which would take us beyond the limits of a newspaper article, we shall just note down the leading episodes in this singular affair. When de Gondi entered upon what may be called his campaign, the *Fronde* had begun, and obviously the important thing for our new ecclesiastic was to secure the good-will of the Queen-Dowager, Anne of Austria, whose interference with the Pope would easily obtain the much-coveted hat. Accordingly, after a preliminary series of cabals, conspiracies, and intrigues, the unscrupulous Coadjutor reconciled himself with the Queen, and as an earnest of his friendly intentions, managed the arrest of the Prince de Condé. Acting on the principle that one good turn deserves another, he confidently expected the reward which he had claimed in exchange for his services; but finding himself disappointed, he turned round and procured Condé's liberation and the expulsion of Cardinal Mazarin. The hero of Lens and Rocroy had promised to the *Frondeurs* certain advantages of a substantial character, and the Coadjutor was once more entertaining the hope that his ambitious dream had arrived at that point when it must become a reality; once more he saw himself disappointed; offered a second time his support to Anne of Austria, and at last obtained his nomination in spite of Mazarin, who, seeing in him a most dangerous rival, did all he could to have the decree cancelled.

The intrigues we have just been enumerating may be regarded as forming the first act of the Coadjutor's tragi-comedy; the sequel offered far greater difficulties still, for the new Cardinal had to obtain his promotion from the Court of Rome, and till he achieved this new triumph, he could not regard his position as unassailable. Enemies surrounded him everywhere; in France he had to foil the intrigues of the Prime Minister; at the Vatican he must needs overcome the hesitations and scruples of the Pope, who was bored by Mazarin's agents. He triumphed in the long run, but the Prime Minister enjoyed the paltry satisfaction of sending to Vincennes him whom he rightly deemed the chief of his political enemies

* Le Cardinal de Retz et l'Affaire du Chapeau. Etude suivie des correspondances inédits de Retz, Mazarin, &c. 2 vols. 8vo. Paris: Didier and Co.

Memoirs are proverbially untrustworthy, and if we want to know the real characters of historical personages, and of the events in which these personages have taken part, we are bound to consult sources coming from diametrically opposite quarters. Thus, for the history of France during the fifteenth century we should not trust merely to Monstrelet and his continuators; thus, again, the progress of the Revolution seems very different, according as we read Bertrand de Molleville or Madame de Staël; in like manner, that singular and abortive attempt at a revolution, which is known as *La Fronde*, should not be appreciated from the exclusive perusal of Cardinal de Retz's memoirs; nay, any reader who allows himself to be influenced by that book is exposed to misunderstand entirely one of the principal objects which the Coadjutor had in view. As M. Chantelauze very judiciously observes, the Cardinal's hat was not the sole prize coveted by the intriguing priest; he wanted also to supplant Mazarin as Prime Minister. The former of these schemes proved successful, and, accordingly it is openly avowed in the memoirs; the latter turned out a failure, and, as a matter of consequence, de Retz persistently denied his having ever dreamt of it. In fact, he so completely managed to blind his contemporaries on that subject, that even La Rochefoucauld, generally gifted with more *clairvoyance*, was persuaded that the Coadjutor's rivalry of the Prime Minister was only the result of his innate fondness for conspiring; he wanted, as we would say now, "to keep his hand in."

Thanks to the important papers discovered by M. Chantelauze, we are now able to follow through its minutest details the whole transactions connected with the *affaire du chapeau*. In challenging Mazarin, the Coadjutor showed an amount of boldness which would seem to us astonishing, if we did not know that, in point of cunning, impudence, and perseverance, the two champions were a complete match for each other. It was a perfect illustration of the well-known proverb—"diamond cut diamond."

M. Chantelauze has given, in the introductory pages of his first volume, not only a very lucid and suggestive sketch of the political state of France, but an excellent appreciation of the principal *dramatis personæ*. Mazarin he describes as a political *condottière*—a consummate diplomatist, but deplorably ignorant so far as finances and home administration were concerned. Then comes La Rochefoucauld, the moralist of the *Fronde;* if we may so say, the apologist of selfishness and of deceit. Nor should the ladies be forgotten—the Duchess de Longueville, the Princess Palatine, whom all her contemporaries agree in proclaiming as a first-rate politician, and, at the same time, a person of the highest sense of honour and of loyalty. The gallery of portraits thus opened to our curiosity is so attractive, that we would fain have lingered in it a little longer. We must forbear, however, and content ourselves with the prospect of returning once more, ere long, to M. Chantelauze's studies *àpropos* of the Coadjutor's diplomatic missions at the Court of the Vatican—not by any means the least interesting episode in a long and busy life.

THE BRAIN AS AN ORGAN OF MIND.*

In calling the attention of our readers a short time since to Professor Calderwood's work on the relations of mind and brain, we took occasion to point out the importance of approaching the subject from the physiological side. Indeed, one of the greatest merits of Dr. Calderwood's work consists in the clearness with which he expounded the human nervous system. The work before us is more extensive in one direction, inasmuch as it treats of the brain in all classes of animals; while it is more limited in another direction. Dr. Bastian is not concerned with the relations of brain and mind, but simply with brain structures. The term Mind, he says, no more corresponds to a definite self-existing principle than the word Magnetism. Dr. Calderwood also agrees so far as to be content with having determined the functions of mind as distinct from the functions of the brain. Mind, he maintained, cannot be explained under the conditions applicable to matter. The student of his work cannot, however, do better than connect this volume by Dr. Bastian with it. He will find an unusual fulness of information, leading up to the discussion of the most speculative questions in mental science. The volume is divided into thirty chapters and an appendix, but might have been arranged in three parts. First, the nervous system and powers of animals, from molluscs to birds, the first nine chapters; second, the brains of animals somewhat higher in scope and power; third, the human brain, with its functions.

The chapter which concludes the first and introduces the second part of the work on "the scope of mind," is of great interest, but tends to a somewhat mechanical view of man's mental nature. Mind is made to include more than consciousness; even such rudimentary acts as the response of lower organisations to external stimulus. So the chapter on "Instinct, its Nature and Origin," will interest, but will also disappoint.

This is followed, at the close of the second part, by a chapter on the mental capacities and powers of higher brutes, which contains a number of apt instances. The sagacity of the dog is due, Dr. Bastian thinks, partly to the education he has received from man, his master and companion; but we are glad to find that he admits "that some of the emotions of a dog may have an altruistic basis." We have seen many instances of sympathy in dogs. A reader who may have but a feeble interest in physiological studies, will find abundant amusement in the stories of animal sagacity in chap. xviii. Passing over three chapters, we reach the passage "from brute to human intelligence." That passage is made by means of language, which bridges "the great intellectual and moral gap which sunders man from the highest of the inferior animals." The chapter is occupied with the uses and power of language, and is largely made up of quotations from well-known books. The origin of the power is not discussed, but is referred to on the side of its growth and functions only. Of the remaining chapters, which are concerned with the human brain, its construction and functions, there is none which does not excite a practical interest. The theories of Ferrier, Althaus, and others, popularised by the late Professor Clifford, of the functional relations of the principal parts of the brain, and the cognate subjects of phrenology, are treated in a careful and judicial manner. The old phrenology is, of course, denied, but it is also explained, and the cause of the error is shown. "The Will and Voluntary Movements" is a continuation of the same subject, as also the chapter on the "Cerebral Relations of Speech and Thought." Of the localisation of the higher intellectual and moral powers Dr. Bastian postpones rather than renounces a judgment. He holds that they are absolutely dependent upon certain related cell-and-fibre networks, but at the same time he rejects "the supposition that human beings are mere conscious automata."

The subject cannot be put aside on the plea that it is merely a speculative, and therefore a barren one. Much seems to us to depend on its final determination: the education of the young, the treatment of the insane and the criminal, our sense of moral obligation, and our profoundest interest in religion. It is not a subject that can, or, indeed, ought to, become popular; but it is one that should not be lost sight of by those to whom are more especially committed the interests, social, educational, and religious, of mankind. The conclusions of Drs. Bastian and Calderwood are certainly not identical, but they do not appear to be hopelessly irreconcilable.

* The Brain as an Organ of the Mind. By H. Charlton Bastian, M.A., &c. London: C. Kegan Paul and Co.

THE PULPIT COMMENTARY.*

Honour to whom honour. The conception and inception of this new commentary are due entirely to Mr. Exell. There has been hitherto nothing like it in England, nor, indeed, anywhere else. Whilst useful, no doubt, to others, the commentary is specially intended for the help of ministers. Was it not said by John Foster that genius could light its own fire? But how few are the ministers who can truly say that they are independent of all help save the inspired texts! The more necessary has aid become with the increasing pressure of the time. The aim of this new work is to place in the hands of ministers as much assistance as possible, leaving to themselves what use, in the exercise of their own independent thoughts, they choose to make of it; for certain it is that no man who thinks at all can wholesalely appropriate the thought or method of another. The editorial direction of the whole is in the hands of Mr. Exell and Canon Spence. Under them, the editing of each book of the Old Testament is committed, we believe, to some one of the Committee for the Revision of the Old Testament. To explain the method of the commentary, let us take for an example a single book—that of Ezra. The introduction and detailed exposition is done most thoroughly and well by the Rev. Canon Rawlinson. The book is logically divided into sections. After the exposition of the section, there follow homilies upon it by some one hand—in the case of Ezra, the hand of the Rev. W. S. Lewis, M.A., vicar of St. George's, Worthing. But even this is not all; the sermonic section is followed by a third, entitled, "Homilies by various authors." Here we have the play around the same subject of different minds. In the book of Ezra the various authors are—Revs. J. A. Macdonald, W. Clarkson, B.A., A. Mackennal, B.A., and J. S. Exell, one of the editors. Some of us know what frightful spectres some skeletons of sermons have proved; these, however, to use a phrase of Horace Bushnell, are living "sermons on living subjects." At the end of each book is a "Homiletical Index," giving the subjects treated on in each chapter; a mere glance down the list of subjects is very suggestive. We take the very first chapter of Ezra as a fair example. There are nine homilies based upon it, these—The crisis, the edict, the sovereignty of God, the wide reach of the rule of God, the muster, God's action on the minds of His people, the return, the response, the beginning of a great religious movement. The commentary is entirely unsectarian, for the writers are of all Churches. The Congregationalists are well represented, as will be seen by the following list of contributors—Revs. R. A. Redford, M.A., LL.B., H. T. Robjohns, B.A., J. P. Allen, M.A., E. S. Prout, M.A., F. W. Brown, Dr. Alexander, C. Clemance, B.A., D.D., J. J. Wray, G. J. Allen, B.A., T. C. Finlayson, W. M. Statham, S. Pearson, M.A., Johnson Barker, LL.B., E. de Pressensé, D.D., P. C. Barker, M.A., LL.B., C. Chapman, M.A., B. Dale, M.A., Dr. Kennedy, A. Rowland, B.A., LL.B., G. Wood, B.A., F. Hastings, C. Short, M.A., E. R. Conder, M.A., F. W. Goadby, M.A., E. T. Horton, J. R. Thomson, M.A., Dr. Mellor, Dr. Falding, W. Clarkson, B.A., A. MacKennal, B.A. The volumes are to be published as they are ready. Two volumes are just out. The first book of Samuel, edited by the Dean of Canterbury, will be issued in April. In this way the commentary, it is hoped, may be placed within the reach of all. There is nothing like it in the language. The German commentaries are often loaded with useless matter, which takes hours to master, only to be often disappointed after all the labour. Here every word tells upon the preacher's purpose. May we suggest that churches, or rich men in the churches, might do a worse thing than subscribe for the whole commentary, and present it to their minister? The conception is admirable, the working out of the idea thorough and conscientious, many of the homilies are striking in their originality, are not unlikely to fire the genius of other and gifted preachers, whilst the printing and general clear arrangement leave nothing to be desired.

* The Pulpit Commentary. Edited by the Rev. Canon Spence, M.A., and by the Rev. Joseph Exell. Volume on Ezra, Nehemiah, Esther. By Rev. Canon Rawlinson and others. Price 12s. 6d. Volume on Ruth. By Rev. Dr. Morrison. 5s. C. Kegan Paul and Co.

SOME RECENT NOVELS.*

One of the most singular growths of the present day is that of a school of thought whose main theory is that happiness is not a proper object of desire. Perhaps this is scarcely the form in which the disciples of the new school would put their thought, but, in effect, this is the outcome of their arguments. Self-renunciation in its highest and most extreme form is the ideal which these modern teachers inculcate. That a man should renounce all personal ease for the sake of the general good, that he should be willing to efface himself for the welfare of humanity, that, in fact, no individual has a right to insist on being happy, or even to accept gladness, while suffering exists, is the doctrine which finds many exponents nowadays. This is not, perhaps, so new a demand as it appears on the surface. Christianity insists, also, on the necessity of vicarious suffering, on the duty of renouncing personal gratification in order to benefit or assist others. Christianity, however, is not sufficiently high-strung for the new school of thinkers. The Christian religion admits of personal happiness as the right of every disciple, nay, it even holds out the hope of eternal happiness as the reward of all faithful service. This, according to the humanitarian, is a lowering of his ideal. The law of right should be its own and sufficient reward. To need a reward is weak and ignoble. Alas, for poor humanity, with its frailties of purpose, its fluctuations of will, its alternations between the grandeur of spiritual aspiration and the heaviness of physical depravity. This, indeed, is "hard" doctrine. Looking upon the anguish of sin and sorrow which to the earnest thinker makes up so large a part of this life, perhaps the only conception which can bring any relief is that of a Supreme Ruler working out designs whose intentions and significance a future life shall reveal. But these teachers of the modern religion deny all such hope to their disciples. Mrs. Christie is one of the enlightened, and has written a three-volume novel in order to expound her views. The book is, like all Mrs. Christie's work, of a high order, good in style, and evidently the result of careful thought and study. In *Lady Laura*, she has hit off with admirable precision several characters whose life-likeness will meet with immediate recognition. Maurice Herne, the atheist hero of the book, is rather shadowy, and not very remarkable, but on Cassandra the author has expended her utmost skill. Starting with the conception of a grand, full-natured woman, to whom pettiness of aim or motive is impossible, Mrs. Christie pourtrays Cassandra as lavishing a blind, intense affection upon a female friend, who proves eventually unworthy of the gift. Shocked and disappointed thus in her keenest sensibilities, Cassandra yields to the old error, and throws off all belief in a God who can permit such trial. Her feeling degenerates into a sympathy with the suffering of humanity, which is apparently confined to expression without active effort to give aid or comfort. Striving earnestly to attain true unselfishness, acting always from pure and exalted motives, Cassandra herself must be a disappointment to those who sympathise with her noble, intellectual, and emotional aspirations. Seeking to renounce self, she finds nothing better than to rush into work that helps nobody; seeking to lead a good and true life, she only barely stops short of marring the lives of two others. It is the picture sketched in three lines by the poet—

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

The natural outcome of humanitarianism should be a strong determined effort to relieve some, at least, of the misery deplored, but to this Cassandra does not

* Lady Laura. By M. E Christie. Three Vo's. Strahan.
Pipistrello. By Ouida. Chatto and Windus.
Julian Cloughton. By G. J. Chester, B.A. Marcus Ward.
Strangers Yet. By Sarah Doudney. Isbister.

attain, until, as a last resource, she decides on becoming a hospital nurse, with a vague hope of training for some great future work.

The secondary characters of this clever book are remarkably good. The sisters Laura and Sarah, each so striking in differing styles; Lord Rhoos, with his outward aspect of languid cynicism and genuine depth of feeling, carefully covered from view, are alike excellent, while the conversational portions are such as only a cultured and shrewd observer of society could achieve. In brief, this is a book which cannot fail to interest, while it must also sadden the thoughtful reader.

From the spiritual to the material, from the subjective to the objective, is but a step, after mention of *Pipistrello*, by Ouida. This writer is well known as a leader in a certain undesirable line of literature, and has undoubted power of a kind. A gorgeous tropical beauty marks the style, while the thought is of the earth earthy. Pipistrello is merely a collection of the author's shorter stories, named after the first in the volume. Sooth to say, Pipistrello is the only positively disagreeable story of the number; it is in the style which has made the writer notorious—full of a certain coarse grandeur and pathos derived from the aspect of some of the lower passions in intense action. Another story, headed "Fame," tells a pathetic tale of an old artist, whose genius has never found appreciation, and whose final effort is given to the world in sublime self-abnegation, as the work of an inferior artist, in order to secure the happiness of a young girl who has shown him kindness. The author's love of animals comes out pleasantly in "A Hero's Reward," though the description of the veteran soldier's agony for his dog is painful in the extreme. All the stories are imbued with a tender Italian colouring, and some vivid pictures of the dreamy sunny south fix themselves in the memory with pleasing effect.

Julian Cloughton is a singular book. Whether intentionally or not, the impression it gives is that of a self-taught man, uttering his experiences in vigorous, uncultured fashion, engrossed in a life which is too circumscribed to know more than its own small round. If this is art it is a triumph of literary workmanship, and the author will do greater things in the future. Julian Cloughton is a lad who, in an out-of-the-way corner of Norfolk, has to make his own way upward from the lower classes, amid various besetments and difficulties. A rare voice procures him the position of chorister, and an old and eccentric relative helps him to the means of living. Within narrow limits the life is eventful and even romantic, but the chief value of the book lies in its local colouring, which is excellent.

It is pleasant to turn to a book which combines elevation of thought with characters more or less admirable, a strong contradiction to the theory which requires a large amount of wickedness to enhance interest. Miss Doudney has long been known as a pure-toned writer of growing talent, and in *Strangers Yet* she certainly manifests a growth in power which only hard work and inherent capacity can account for. The style is finer, more terse and intense; it has the genuine charm of an engrossing power, which puts the writer out of view till the story is completed. Little Winifred Brown, the second daughter of a draper in Fairminster, is chosen for adoption by a wealthy aunt on account of her delicate, sensitive nature, which is evidently suffering for want of sympathetic surroundings. At first intending to allow the girl to keep up some intercourse with her family, Mrs. Rochefort gradually develops a strong reluctance to permit the relationship of Winifred with her outwardly-vulgar connections to transpire. Thus Winifred becomes tacitly known as an orphan, and is introduced in her delicate, high-bred beauty to Hugh Charter, a London vicar, who, in spite of a sad domestic history, falls in love with her. Then comes the struggle with conscience. Winifred fears that the knowledge of her lowborn connections will drive away the love she values, and, after long debate, she suffers Mrs. Rochefort to persuade her to silence. Time passes, and at length Mr. Charter is promoted to a canonry in Fairminster. Thither he and Winifred remove, and the struggle is renewed with fresh terrors as Winifred feels how great a loss she has risked in the fear of Hugh Charter's anger, should her deception be discovered. The story is told very simply, but few will be unmoved by the pathos of Winifred's suffering, and the nobility which the painful circumstances develop in her father and mother. Hugh Charter comes out grandly in the inevitable disclosure, and the reader pauses with satisfaction over a *dénouement* in which truth, generosity, and forbearance find noble exposition.

BRIEF NOTICES.

Degeneration: a Chapter in Darwinism. By Professor E. Ray Lankester, F.R.S. (Nature Series.) (London: Macmillan and Co.) Progress, we once heard defined, by the late Mr. Lynch, as the art of going backwards. And, paradoxical as it may seem, the saying is profoundly and variously true. The going backwards is not apparent merely, but actual and real. This is observed so clearly by some persons that they can see no progress; while others ignore this fact altogether, and maintain that the course of evolution is an unbroken progress. The course of an individual may not inaptly be described as a series of tackings, like yachts in a race, rendered necessary by external conditions, all of which seem to hinder progress, but which render it the more swift and certain. The progress of races, on the other hand, seems to involve the loss of certain portions, the degeneration of which contribute to the general advancement. It is to this aspect of the doctrine of natural selection that Professor Lankester here calls attention. He describes, in a simple and popular manner, the growth in Mr. Darwin's mind of the ideas of selection, and of the survival of the fittest; and, assuming them to be true, shows the significance of these ideas. Thus he says:—

It is clearly enough possible for a set of forces such as we sum up under the head "Natural Selection," to so act on the structure of an organism as to produce one of three results—namely these, to keep it in *statu quo*, to increase the complexity of its structure; or, lastly, to diminish the complexity of its structure. We have as possibilities either Balance, or Elaboration, or Degeneration.

It is to the last of these possible results that Professor Lankester has directed his attention, and that chiefly as it is seen in the animal kingdom. The process is one that has been recognised generally in the case of parasites; but has not been applied in explanation of other animal forms. We believe it is regarded as matter for doubt whether the extension here given to the hypothesis is not beyond the facts concerned. That they are very remarkable is beyond question; and if they are capable of the explanation here given, the suggestion naturally arises that the physical and moral condition of large portions of the human race may be capable of similar explanation. A reference to this fact, on page 58, confirms somewhat the opinion of Dr. Moffat as to the African tribes and the structure of their language, amongst whom he lived for so many years. We may add that, apart from the speculative feature of this slight treatise, it will be found exceedingly interesting as a chapter of natural history.

Foreign Countries and British Colonies. Greece. By Lewis Sergeant. The West Indies. By Charles H. Eden. (Sampson Low and Co.) These are the first publications of a new series of works under the general editorship of Mr. F. S. Pulling, M.A. It is to include all the countries of the world, and will, when complete, be a standard work of geography, both physical and political, besides containing historical and social sketches of the countries and people. We should have thought that the editor would have postponed the publication of the volume on Greece for a few weeks, awaiting the decision of Turkey on the Collective Note. An excellent map shows the line of delimitation proposed, and the author is a warm supporter of the Greek cause. We give a cordial welcome to this series, and hope to find space for a fuller and more detailed treatment of some of its volumes.

Episodes of French History. Charlemagne and the Carlovingians. By Gustave Masson, B.A. (Sampson Low and Co.) This volume is the first of a series which it is proposed to issue on epochs of French history, the materials being taken from Guizot's "History of France." Various tables and indexes are added by the editor, which serve as connecting-links between this period and the general history. The scheme is likely to prove a useful one, and introductory to the study of French history. There is a good map and many, so-called, illustrations. These are not good. They are not authentic, but fanciful; they are merely pictures, and not always of a very artistic kind.

Nature's Byepaths. By J. E. Taylor, Ph.D., F.L.S., &c. (London: David Bogue.) We can unreservedly recommend this volume to our readers, especially to those who are going for a holiday into the country or to the seaside. Dr. Taylor is an intelligent and interesting guide to the pleasant parts of our country, and in a familiar way discourses on the scenery, the geology, the flora, and the fauna of the district through which he passes, or in which he may be staying. East Anglians should possess themselves of the book. They will find several chapters devoted to their counties. Two on the "Norfolk Broads" and "Pike Fishing in Norfolk" have charmed us with a desire to go and spend a week in the county. We venture to remark that "Byepaths" should not have the "e." The derivation shows that the word is bypath.

The Lives of the most Eminent British Painters. By Allan Cunningham. Annotated and continued to the present time by Mrs. Charles Heaton. Vol. III. (George Bell and Sons.) This volume completes the new and revised edition of Cunningham's "Painters." The former edition closed with the life of Burnet, who died more than sixty years ago. Mrs. Heaton has added sixteen names to the list, among which are those of Crome, Turner, Constable, Wilkie, Stanfield, Leslie, Landseer, and Maclise. The story of the lives is well told, and the criticism of the works noticed is judicious. Those who value pictures for something more than the passing pleasure they give would do well to read this volume, and as far as possible in the galleries where the works referred to are to be found. The volumes would be all the more valuable if they contained an index of the pictures which are exhibited in the national collections.

Home Nursing and How to Help in Cases of Accident. For the use of those who do not make nursing their regular employment, but who may be called upon to take charge of sufferers from illness, Mr. Samuel Benton, late house physician at St. Bartholomew's Hospital, has written some useful directions, embodying the results of experience, and furnishing an intelligible explanation of the reasons operating in the course commended. (London: David Bogue.)

The Art of Washing. (Griffith and Farran.) With a view to promote more strict attention to cleanliness, and to furnish hints towards the realisation of its hygienic advantages, as regards person, clothes, and house, Mrs. Butson (a daughter of the late Dr. Rigby) has produced this tasty little volume, which is dedicated to Sir G. Burrows, Bart., M.D., F.R.S., and other members of the medical profession.

Messrs. Knight and Co., have issued an annotated edition of *The Beer Dealers' Retail Licences Act*, 1880, preceded by an introduction from the pen of Mr. G. C. Whiteley, M.A., describing the law with regard to "Off" licences, &c., which shows a thorough mastery of the subject.

Artistic Homes; or, How to Furnish with Taste, is the title of an illustrated volume, the title of which sufficiently explains its purpose. Those who desire to adapt their domestic surroundings to modern taste may profitably consult this treatise, which constitutes one of "Sylvia's Home Help Series." (Ward, Lock and Tyler.)

Sunday Addresses for Working People. (Manchester: John Heywood.) The Rev. Arthur Mursell is of opinion that "We manage our churches too stiffly and mechanically, we preach too technically and theologically, we dress too professionally and starchily." Some of the addresses by which he has sought to establish between worshippers and non-worhippers a relation of "manly sympathy and brotherly regard," are collected in this volume. Even those who may take exception to some of his utterances will not hesitate to include attractiveness of style and general adaptedness for the purpose intended among the characteristics of these vigorous discourses.

NINETEENTH CENTURY PIONEERS.

XVII.—THE REV. DR. JOHN BROWN, OF EDINBURGH.

Perhaps there are few who will read this sketch who knew the singularly great man whose name has just been written. Years ago—and only once—it was the privilege of the writer to spend some time with Dr. Brown in his study. As he left, the venerable man, laying his hands on his young visitor's head, said, "Before you go take an old man's blessing. May the blessing of the God of Abraham, the God of Isaac, and the God of Jacob be with you for ever." The figure seems now to stand before us, tall, stately, full of dignity; we hear the rich voice, see that face almost feminine in its beauty, the lustrous eyes and the long, thin, grey locks. We came away with a great gift.

It is twenty-two years since Dr. Brown died, and if any Scotchman past middle age were now asked who was one of the most memorable men of his youth, he would speak of Chalmers; but he would also say, "And Brown, of Broughton-place. Ah, you should have seen him; you should have heard him when he delivered his 'Expositions'; you should have been in Edinburgh when he fought the Annuity Tax; you should have been there during the Voluntary Controversy, then you would have known what Dr. Brown was." In such manner do we all speak of the men of the great past, wishing that we could bring them before our listeners as they appeared to us, and almost wishing that the old battles long ago fought and won could be fought over again.

But, if any one would know of what manner of man was Dr. Brown—know as much as can be without personal knowledge—the very beautiful and complete memoir by Dr. Cairns, worth reverential reading, even though one had never heard either of the author or of his subject—will tell him. It is a book that will stimulate to fresh work an utterly jaded man, and renew what he may have lost—a noble ideal of human character.

Dr. Cairns has told us how the Dr. John Brown of this sketch was the third John Brown who had honoured that name. The grandfather was John Brown, of Haddington, friend of the Erskines—a man of vast learning, but best known as the compiler of "Brown's Bible"—once *the* family Bible. The second—the father—was also a minister, saintly and devoted; and then came his son—the third.* Our John Brown, as we may term him, was born in 1784, at Whitburn, a village half-way between Glasgow and Edinburgh. He seems always to have had religious feeling. At fourteen years of age, he made profession of the Christian faith, and then went to Edinburgh University, where he studied for three years. Here he made impressions of his intellectual power and of his singular personal attractiveness. For some time afterwards he supported himself by teaching, while he also entered the Divinity Hall of the Secession Church as a student for the ministry. Here we are told—and are not surprised to be told—that he gave evidence of his future "independence and energy of character." He studied well, and became devoted to Sunday-school work. He was licensed to preach in 1805, and in the same year took the pastorate of the Secession Church at Biggar. He was exceedingly attractive from the beginning of his ministry here, and that, although he did preach in "light-coloured corded knee breeches and Hessian boots," and in neither gown nor bands. Stage-millinery was not, in those days, considered to be necessary to attract the people nor to give dignity to the preacher. The robust men of the Scottish Churches have never known anything of it any more than their Nonconformist brethren in England. Churches that are losing the people, naturally, perhaps, have to invent something to attract them.

The fifteen years at Biggar were years of large culture, of much work, and of much sorrow. These, it may be said, prepared Dr. Brown for his subsequent long ministry at Edinburgh. Such an experience is given to most men as the preparation for their greatest work. It was at Biggar that he perfected himself in the exposition of the Scriptures, in which no man of his time equalled him. Here, too, he developed that large liberality of mind which afterwards distinguished him. Probably through the influence of Andrew Fuller, who was intimately known in Scotland, his church even contributed, largely for it, to the Baptist Mission at Serampore, not a usual thing for a Presbyterian Church in those days to do. His first controversial work was in support of Dr. Wardlaw in his celebrated Unitarian controversy with Mr. Yates—a controversy of which the readers of this journal have already been well informed. Next we find him taking part in the establishment, and subsequently editing, the *Christian Instructor*, a journal of higher style than other religious magazines of those days, and having for one of its objects the defence of the principles of Dissent. Here, also, we see preparation for the work that was to come. His fame was beginning to grow; he was invited to London to preach the London Missionary Society's sermon; and during this visit to England, he made the acquaintance of Robert Hall, and preached for him at Leicester. He was elected moderator of the Synod of his church. The call to Edinburgh followed.

* There is a fourth—the son of the minister of Broughton-place, well known to all the world as the author of "Rab and His Friends," &c.

Of Dr. Brown's long ministry in Edinburgh, beginning in 1822, and ending only with his death in 1858, it is necessary to say little. It was an eminently instructive ministry. He was a man of the fullest mind, and the mind found expression in every direction. He was at once recognised as one of the greatest preachers in a city of great preachers, not always equally free in his delivery, but abounding in cultured Evangelical thought, never feeble, and often rising to an impassioned eloquence that carried both himself and his hearers away. He added to the duties of the pulpit that of theological professor, and, to these, work that has now to be described.

The Voluntary Controversy in Scotland has been referred to more than once in these sketches. It was a controversy, the influence of which may be said to have never ceased development and growth. It awakened English Dissenters; it was a large, if not a principal, factor in compelling the Disruption of 1843. Its originators were not content with laying down abstract principles; they insisted upon the principles being applied. Dr. Brown's biographer justly says:—

It is impossible not to admire the courage and energy displayed by the handful of Scottish Voluntaries, who, strong only in their abstract convictions, yet commenced and carried on a war against one of the most powerful institutions of the country, entrenched behind the interests, the prejudices, and the sacred associations of the great majority of the nation.

The first public meeting of the Edinburgh association was held in Broughton-place Church, when Dr. Brown spoke on the "Nature and Design of Voluntary Church Associations." Soon afterwards we find him lecturing at Glasgow on the "Financial Law of the Christian Church." We make two quotations from those addresses. The first relates to the religious character of the question:—

The religious view of the subject has always appeared to me the most interesting as well as the most important view that can be taken of it. I like to look at it chiefly as a religious question, and not only as a religious question, but a Christian question. I like to look at it as a Bible question, and not only as a Bible question, but as a New Testament question.

The second relates to the attitude towards the Established Church:—

It is my firm persuasion that both the Church of England and the Church of Scotland, were the change we think most desirable effected, would continue large ecclesiastical bodies, and incomparably more active and useful than they have ever hitherto been. We do not interfere, we have no wish to interfere, with their creed, their worship, their government, or their discipline, and surely a Church that continues in the full possession of all these is not destroyed. We merely wish these Churches relieved from what is a burden to others and an injury to themselves. We can honestly say we love them as we love ourselves. We would to God that they were not only almost, but altogether such as we are except these bonds.

That is the spirit in which the Voluntary agitation was commenced, and there has been no change in it from that day to this.

The establishment of the "Scottish Central Board for Extending the principle of Voluntary Churches, and Vindicating the Rights of Dissenters," followed. This Board had specific practical purposes, and it succeeded, amongst other things, in defeating Dr. Chalmers' scheme for obtaining additional Parliamentary endowments for the Scottish Establishment.

Dr. Brown's resistance to the Edinburgh Annuity Tax was an individual action. How far he at first stood alone in that resistance, we are not able to say, but he was certainly the most conspicuous as he was the strongest of the opponents of that tax. He made his position known by a public letter, and this was followed by a public meeting. He avowed his intention never to pay the tax, and he gave his reasons for not being contented with a public protest. Experience had taught him, as he said, that passive resistance alone had not always gained its ends, and that a stronger manifestation of abhorrence to iniquity was needed. "I have not paid," he added, "and I never will pay, the Annuity Tax." Such a declaration from such a man caused intense excitement, as well as gave rise to virulent criticism. In defence of himself he delivered, and afterwards published, his greatest contribution to the controversy of Christian willinghood—the "Law of Christ Respecting Civil Obedience"—a work of elaborate construction, of profound logical power, of lofty exhibition and illustration of Christian principle, and of almost matchless learning. This is a text-book in the State Church controversy to this day, and it is included in the admirable "Essays on State Churches," published by the Liberation Society.

How well, in another publication—of 1839—does Dr. Brown exhibit what was then a rare sagacity in regard to the relations between voluntaries outside and Church reformers within the Church: every word is as applicable now as it was forty years ago. Dr. Cairns thus describes the tract entitled "What ought Dissenters to do in the Present Crisis?" published when Churchmen were inviting them to aid in the political reformation of their Church. "In this tract Dr. Brown contended that Dissenters, while as Christians they heartily sympathised with the desires of Churchmen, so far as they went, to curtail patronage and assert spiritual independence, could not consent, as citizens, to liberate an Established Church from national supervision and control, or, as Voluntaries, to ask any legislative settlement of an ecclesiastical controversy, but could only use political influence to obtain the cessation of all State-connection. At the same time he urged on Dissenters, instead of forming part of such a mixed alliance as had been proposed, to organise themselves into a separate political section, which might not only assert their principles in the face of this accidental coalition, but resist the constant tendency of the party in the State most nearly allied to them to overlook their rights and interests."

Such a man was Dr. John Brown,—of inflexible principle, of undaunted courage, of practical sagacity and wisdom, and, as those who knew him best said, of a symmetrical completeness. With all this, he was a gentle man, as all completely strong men are. He gave his strength to his work; his strength was abundant; he used it void of offence. The history of his pastorate as such need not be detailed; it was full of honour, as was his death, and his memory is as reverenced as was the man. Could his completeness have existed if he had shirked the disagreeable parts of his duty, as many did do? Had he done so, he had been less effective everywhere.

SCOTTISH NOTES.

[FROM OUR CORRESPONDENT.]

Since I last wrote you, Wigtown has been won and lost again. Mr. Mark Stewart, as I expected, was unseated for bribery, so that *his* triumph over the Lord Advocate was short. But, then, the Lord Advocate did not choose to put in a claim to the vacant place, and a new contest has resulted in the return of a Tory of the worst and most troublesome type—Sir John Dalrymple Hay, who will not only vote through thick and thin for his party, but will enthusiastically place himself at the disposal of whatever Wolff may desire to make at any time a descent on the Liberal fold. I suppose it was because Mr. Maclaren hoped to get in for Berwick that he did not make any claim upon Wigtown when Mr. M. Stewart was set aside; but the enemy openly insinuates that there was a less creditable motive. The Liberals, it is asserted, were no more clean-handed than their opponents, and they did not dare to provoke an inquiry. If there is any ground for such a suspicion, the sooner this now somewhat notorious burgh is disfranchised for a season, the better.

The poor Lord Advocate! One grieves for him. I could say some things in explanation of his non-success, but I forbear. Nobody in these days need be at a loss to find reasons for anything, when a respectable journal like the *Rock* can discover a connection between the catastrophe in Afghanistan and "the passing of the Irish Land Bill by a majority of 66"! [It did not occur to me till this moment that there may be an apocalyptic significance in that number!] Let us hope that Mr. Balfour, our Solicitor-General, will have better luck when he stands as Mr. Adam's would-be successor for Clackmannan. I have no doubt *he* will get in there when the time comes.

It was generally expected that, when the Tories were found to have carried Berwick by the small majority of *two*, a scrutiny would be demanded. This expectation is being more than fulfilled. A petition has been presented by the Lord-Advocate, pointing out that several bad votes had been given for his opponent, and asking that the election may be set aside for that reason, and also on account of bribery and undue influence on the part of the Conservatives. Past experience in this connection suggests that Captain Milne Home may, like Mr. Hall at Oxford, find it an expensive and unsatisfactory business to fight with a Home Secretary.

There appeared lately in *The Guardian* a rather interesting correspondence, in which the question was discussed, whether it was worth the while of English Episcopalians to help to buttress up the Scottish Presbyterian Establishment. Four men took part in the debate—a Scottish Tory, a Scottish Liberal, a Scottish Churchman [Presbyterian], and a Scottish Free Churchman. Two papers also joined in the *mêlée*, the *Daily Review*, of Edinburgh, and the Episcopal *Scottish Guardian*. A great many suggestive things were said, but there could be no doubt as to the direction in which the main current flowed. To the Scottish Churchman (supposed to be Principal Tulloch) it seemed very plain that the English people ought to support the Scotch in the maintenance of their Establishment, which he described in most extravagant terms as extraordinarily strong, but the others did not agree with him. All the probabilities are in favour of Episcopacy growing in Scotland with disestablishment; it is easy to see that that consideration will weigh with influential parties when the crisis is at hand. Our aristocracy is even now outside the Presbyterian Church, and in a country which is hopelessly Liberal in any case, what interest have they in keeping up a State connection which brings them no advantage? They will certainly more and more incline to prefer the strengthening of the Episcopal congregations to which they themselves belong.

A notice of motion has been given in the Presbytery of Glasgow with reference to the now famous "Scotch Sermons." Several of the contributors to the volume reside within the bounds of the Presbytery, so that it is quite natural that the subject should be taken up there. I am not sure, however, that the man who is proposing to bell the cat—a Mr. Wallace—is of personal weight enough to give force and character to the process. Still the matter is so grave that the stone only requires to be set a-rolling.

The Free Presbytery of Aberdeen met last week, but not very much came of it. Professor Smith was there as bellicose as ever; but his party did not muster in its usual force, and no serious attempt was made by it to declare that he had done nothing amiss. Dr. Laidlaw proposed, indeed, that the *status quo* should not be disturbed; but he coupled this with a declaratory motion to the effect that *the Church has expressed no acquiescence in Mr. Smith's teaching*, and to this the Professor offered a strenuous resistance. His contention is that the decision of last Assembly has conceded to him the right to hold and teach all that his articles in the *Encyclopædia* contain—a very considerable assumption, as you know, for he questions whether Moses wrote anything but the Ten Commandments; he denies that Solomon contributed a single page to Holy Scripture; and he doubts extremely whether David ever read a line of the law which he praises so highly in the 119th Psalm. This attempt to pin down the Church to a position which it did not imagine it was taking up is sure to be resented, and at the Commission which meets to-morrow (I write this on Tuesday) there will certainly be heard some very plain speaking.

I see you state in your "News of the Churches" that you *have authority* for announcing that the College Committee of the Free Church met and came to the conclusion that there is no ground for a new case against Professor Smith. Your authority is probably the same as that which moved the Aberdeen *Free Press* to make a similar intimation. An influential member of the College Committee assures me in the most emphatic way that you have been misled. The committee met, and came to the unanimous finding that *as the Commission of Assembly was to have the matter so soon before it*, it would be best not to take up the subject *at present*. A partisan of Professor Smith in the committee attempted to get that expression "at present" deleted, but the proposal was not agreed to.

Perhaps I may explain, in a word, the nature of the Presbyterian system. Besides Presbyteries and Synods which meet throughout the country, there is an annual meeting at the centre of a supreme representative court called the General Assembly. This is a court of final appeal. Meeting, however, as it does so seldom, and sitting for so short a time, there would be some inconvenience felt now and then if it had not the power virtually to sit three other times in the year. These extraordinary meetings are called meetings of *Commission*, but they are really committees of the whole House, which are well or ill attended according as the business to be transacted is great or otherwise.

To-morrow the attendance is sure to be large. The Highlands have been once again thoroughly aroused, and I hear that the clans will muster strong in Edinburgh in order that Mr. Smith may see that his vagaries are no longer to be tolerated.

The whole thing is very grievous. Very many in Scotland are profoundly convinced of the desirableness of having the Confession of Faith shortened. But those have considerable reason on their side who object to having the door broken open by a single individual, or the law relaxed through mere indifference. If the business has to be done, they say let it be done decently and in order. Let the Church clearly understand what it is about, and agree with its eyes open to stand still or to go forward. There is something obviously unsatisfactory about an arrangement under which a young man, toward whom all were disposed to feel kindly, *takes* liberties with cherished beliefs, and when he is dealt with indulgently, in the hope that he will be more careful in future, insists that the generosity shown toward himself implied the condoning of his opinions.

If there is opportunity, I will telegraph to you the result of to-morrow's deliberations. But that you may understand any telegram that may be sent, I should explain that the debate will, in all probability, be fought over these questions:—(1) Should the decision of last Assembly be recognised as covering the new article or articles published since, and should Mr. Smith be allowed to resume his class in Aberdeen as if nothing had happened? or, (2) Have the events which have occurred since the Assembly been of a kind to require fresh action? Sir Henry Moncrieff, Dr. Adams, and others, will take up the latter position, and in all probability a committee will be appointed to examine the articles and to report, Professor Smith being prohibited teaching till the matter is settled.

[BY TELEGRAPH.]

The decision was in favour of Sir Henry Moncrieff's proposition, the numbers being 210 to 139; majority, 71. A new committee will be appointed.

DISESTABLISHMENT IN ORKNEY AND SHETLAND.

The people of England know comparatively little of Orkney and Shetland—not, indeed, quite as much as the Romans of 1,900 years ago, to say nothing of the Danes and other Northmen of subsequent centuries. They have, however, many peculiar characteristics, most of which need not be dealt with here. Prominent, however, amongst these characteristics is a strong love of freedom, whether civil, political, or ecclesiastical. As to the last when, in 1843, there was a secession from the Established Kirk, nearly every man and woman in these districts seceded. There is a large grant from the Consolidated Fund to pay the Established Church preachers thereabouts; but as the people do not go to hear them, the money might just as well be thrown away, perhaps better, for an abuse is always worse than nothing.

Now, Dr. Hutton, of Paisley, and the Rev. Alexander Oliver, of Glasgow, have been spending more than a fortnight in these districts, with the idea of arousing an active Disestablishment feeling. They were received with open arms, and in some instances with shouts of welcome. We have the *Shetland Times* before us, which reports, first, a meeting at Lerwick, presided over by Bailie Robertson. Of the deputation Mr. Oliver first spoke, saying that they had come to that very distant region on a peaceable errand, although they were "agitators." He spoke with great clearness, putting the whole case broadly before the people, as in this way:—He had not come there to speak against the Established Church as a Church—it was against the connection that existed between the Church and the State, and they believed they were doing right by advocating the severance of that connection. They had come on a peaceable mission to try by argument to prove that what they were advocating was legitimate. It was not a political mission—that was not in their *rôle*—it was a religious question; and as they believed that the institutions of Christ's kingdom should not be under State control, they thought they were in their position as ministers by advocating the change. The first point was: That a State Church is one which the State has selected—which was found in the case of the Church of Scotland. This Church was not always the State Church; there had been no less than five changes. The second point was that it was a Church paid by the State, and when that Church wanted any of her laws amended, she had to appeal to Parliament for power to do so. Was that a right or profitable thing? It seemed to him a business with which the State had

nothing to do. What was a country but a collection of hamlets and towns? and what was Parliament but a collection of men representing these places, and thus representing every shade of religious opinion? Could such a body be entrusted with the control of the religion of the country? The very statement of the case was an answer.

Dr. Hutton, who next spoke, enlarged upon the demoralising influences of the Establishment and on the Church property question. In conclusion, he remarked that the people of Shetland got a great deal of credit for intelligence. It was said they were the most intelligent people under the British crown, and he hoped they would show it by sending a representative to Parliament who would vote for Disestablishment. If any of them thought that the establishment of the Church was for the glory of God, and that it was just to the other Christian denominations, if they were sure of this, then they should vote according to their convictions; but if, on the other hand, anyone thought it was a wrong system, that history showed it had done harm to the Church and to religion, then they should give effect to it by their votes. Some statesmen were trying to keep the question back, but Providence was pressing forward the measure, and he hoped that they would take into their serious consideration what they had heard to-night, and send men to Parliament who would vote right in the question.

The next visit was paid to Scalloway, where, we are told, the speakers had a sympathetic and approving audience. Following this came sermons upon the subject preached in the Free and the United Presbyterian Churches at Lerwick. Sanday—in Orkney—was next visited, and here there was a large reception, and Dr. Hutton expressed his great pleasure to find so large an assemblage on a first visit to Orkney. The local ministers were present, and one of them took the chair. Next the deputation went to Kirkwall. The speeches here are reported at considerable length in the *Orkney Herald*, and there was a large attendance of local ministers. The position of the Established Church was very forcibly exposed by both speakers. Dr. Hutton gave local illustrations, such as the following:—"The previous evening he had been at Sanday, where, notwithstanding the rain, they had a good meeting. He understood that there were three parishes—Lady, Cross, and Burness, with which was connected North Ronaldshay. The excellent minister of Lady—he had no doubt he was an excellent minister—(a laugh)—received £7 per head for every communicant he had. (Laughter.) This was taking the number of communicants returned by him in the first Parliamentary return. He had made no return for the last Parliamentary paper of church statistics, so he (Dr. Hutton) did not know whether the congregation had increased or not. Perhaps had it increased the return would have been given. Twenty-five was the number of communicants first returned. At that rate of pay his friend in the chair (Mr. Webster) would have an income of eight or nine thousand pounds. At Kirkwall he found they had two ministers, one of whom drew from the Exchequer. Looking at the school-rate he thought he would not be far wrong when he said that what was paid to the excellent men would pay the school-rate three times.

Mr. Reid moved, and Mr. Runciman seconded, the following resolution, which was unanimously carried:—

That the disestablishment and disendowment of the State Church of Scotland is demanded in the interests of religion, civil equity, and the public welfare, and that those enrusted with the franchise should see that men be sent to Parliament who will advocate and support this policy.

On the motion of Mr. Robb, seconded by Mr. Pirie, the following resolution was passed:—

That a petition praying for the disestablishment and disendowment of the Kirk of Scotland be sent to the House of Commons, signed by the chairman in name of the meeting.

These are illustrations of the meetings. There were others at St. Andrew's, Stromness, and Sandwich, and special sermons at Kirkwall and Stromness.

The *Orkney Herald* says:—"Under the auspices of the Scottish Liberation Society, the Rev. Dr. Hutton and the Rev. Alex. Oliver have been during the last fortnight delivering addresses in various parts of Orkney and Shetland, to audiences numbering in the aggregate some four or five thousand persons, on the question of Disestablishment, or, to put it more broadly, on the mutual independence of Church and State. How is this independence to be secured? and what benefits might we expect to result from it? The subject is of immense importance, whether viewed in its political or religious aspect. It is one, too, that is thrusting itself on the attention both of politicians and ecclesiastics, nor can any who have the real interest of the religion of the nation at heart afford to lose sight of it. To be understood it must be studied. Seldom has there been such an opportunity in Orkney of hearing it ably and exhaustively discussed as has been enjoyed by those who have attended the meetings addressed by the deputies who have just left us. The facts and figures submitted by Dr. Hutton and Mr. Oliver were irresistible, and could scarcely fail to produce the conviction on the minds even of those whose sympathies lie in another direction, that, apart from all other considerations, simple justice imperatively demands that the Kirk be disestablished and disendowed.

"The Kirk professes to have 515,786 communicants, or 100,000 more than the Free and United Presbyterian Churches together. These statistics are of little value, unless the several communicants' rolls are made up on the same principle, which is not the case. The discipline of the Kirk is notoriously not so rigorous as that of its neighbours, and rolls are easily made up. What is more to the point is the practical outcome of the opposing system. It is remarkable that the Church which is alleged to be so numerous, and which all know to be so wealthy, should raise only something like a third of its neighbour Presbyterians for religious purposes. The several Churches raised as follows for all purposes last year:—Church of Scotland, £330,252; Free Church, £591,478; United Presbyterian, £336,738. That is, the Kirk which has the stipends of its ministers paid for it, its churches and manses built and repaired at the charges of the State, and glebes furnished, not to speak of its communion elements provided and its Assembly expenses all met out of public resources, does less for itself, or for the country and the world, by some £600,000 per annum, than the Churches which are independent at once of State aid and State control.

"The boasted liberty of the Patronage Act was shown by the deputies to be a mockery and a figment, consisting solely in a certain power given by the Statute to congregations to operate through a committee for the selection of a minister, and to choose from a list submitted to them—a power which lasts only for six months, when the right of appointment lapses, and falls to the Presbytery.

"The unscripturalness of the system of State Churches was not lost sight of by the deputies, but its political injustice was necessarily prominently dealt with. It is certainly an injustice which ought to be redressed without undue delay, that one section of the religious public should be maintained in a dominant position by legal status and endowment, and the injustice is aggravated when that section is only a large fraction of the population.

"Our politicians must undoubtedly look at this serious anomaly with such convenient speed as they can make. The sense of justice among the people is sufficiently awakened to sustain an early and straightforward dealing with it, and when the Liberal Government has somewhat cleared its hands of what is most pressing of the matters left to be put straight by their predecessors, it will act wisely to bring in a measure to disestablish the Scottish Kirk. As to the interests of religion and of the disestablished body itself, these, instead of being affected injuriously, can only be benefited by the healthy operation of self-support and self-government which will then be universal in Scotland. The Irish Church Act has been followed by increased activity and prosperity to the Church which it disestablished, and a similar result cannot fail to ensue in the region of Scottish Presbyterianism."

THE BURIALS BILL AND CONVOCATION.

(From the *Scotsman*.)

AN important part of the Burials Bill, consisting of three out of the seventeen clauses that go to make it up, deals with the question of giving relief of conscience to the clergy of the Church of England in connection with the Burial Service. That may or may not be a proper thing to do, but it is certainly a foreign element in the Burials Bill. In the Burials Bill, Parliament is acting in its secular capacity, seeking to relieve the purely civil right of interment from the alien association of a religious test. In altering the Burial Service so as to suit the consciences of the clergy, Parliament is acting in a totally different capacity. It is acting in its sacred character—as many people think, a character which it has no call to sustain—of governor of the Church of England. Properly speaking, the two subjects, so widely different in their nature, ought to have been dealt with in two separate measures. In that case, more attention would certainly have been drawn to the question whether Parliament ought to interfere in the internal arrangements of the Church of England to the extent and in the manner proposed. Many members of Parliament would, no doubt, have been prepared to argue that the only improvement Parliament has any title to make on the Church of England lies in improving it, not, perhaps, off the face of the earth, but off the face of the statute-book; but brought in along with the wholly distinct matter of burial, which naturally attracts the greatest share of attention, this piece of strictly ecclesiastical legislation is apt to fall out of sight, and escape the criticism which its merits or demerits demand. The best way to deal with it is undoubtedly to strike it out of this Bill, with which it has no proper connection, and let its promoters introduce it as a separate measure, when it can be considered on its own merits, without the adventitious and unfair advantage of association with a set of proposals about whose justice and rightness there can be no dispute. Be this, however, as it may, there is one of the clauses in the included ecclesiastical Bill which must not, in any case, be allowed to stand as it is. This is clause 14 in the Bill as finally sent from the House of Lords, by which a recognition seems to be made of the independent legislative authority of Convocation in matters spiritual, which is totally inconsistent with the relations at present existing between Church and State in England. The clause, in substance, runs, that "whereas Convocation has agreed to certain recommendations for the amendment of the Burial Service in the Prayer-book, it is hereby enacted that the clergy shall receive the benefit of those recommendations." The point to be noted here is the ground on which it is proposed that Parliament shall enact certain arrangements in reference to the Church. It is not because Parliament has examined the arrangements for itself and found them advisable; it is not because the Queen as Head of the Church, "having duly considered, has fully approved and allowed the same," according to the carefully-chosen language of the Act of Uniformity of 1662, in which the Erastian position of the Church is painstakingly defined; it is simply "whereas Convocation has agreed to" such and such things. The office of Parliament is thus made to consist in simply registering and ratifying the ecclesiastical decrees of Convocation. Such a clause can hardly be construed otherwise than as recognising, in an indirect way, the spiritual independence of the Church as represented by Convocation. It is well known that the large and powerful party of High Churchmen and Ritualists are extremely desirous of getting the control of the State removed from the legislative action of the Church, and the latter empowered to make such laws as it chooses for itself, the action of Parliament in the matter being confined to the function of giving effect to the deliverances of Convocation, or whatever other body may be looked upon as representing the Church. On every suitable occasion this party has endeavoured to get a recognition of this independent authority of the Church introduced into Acts of Parliament, as, at all events, a help towards the final triumph of their views in a statute expressly embodying them. Sometimes they have succeeded, and sometimes they have failed. In the present case, care ought to be taken that they shall not be allowed to introduce a dangerous ecclesiastical pretension under cover of doing an act of civil justice. To every enlightened politician the idea of enhancing the position of State Churches by making them independent of the State while drawing benefits from it, takes rank among the most reactionary of conceivable proposals; but it is doubly intolerable that a scheme for additionally establishing the Church should be smuggled in under cover of a scheme for righteously disestablishing the churchyard.

(From the *Pall Mall Gazette*.)

We understand that the Government are fully determined to enact the Burials Bill. The only question in the matter is that of the disposition of Parliament to permit the necessary duration of the Session. The "private interview" between a deputation of Liberal members and Lord Granville, Lord Hartington, Mr. Bright, and Mr. Osborne Morgan, of which mention is made in to-day's papers, will prove, we have reason to suppose, effective in smoothing the passage of the measure through the House of Commons, where it is understood that Mr. Osborne Morgan will have charge of the Bill. It is probable that the conversation at this important interview was chiefly upon two points—first, the limitation in Clause 6 as to the character of the religious service at the grave, which the Bill declares must be "Christian and orderly." It has been suggested to insert the words "or other" after the word "Christian." That is obviously an amendment of great importance, but it is one which probably the House of Lords would not accept. The second point is the recitation in Clause 14 of certain proceedings of "the archbishops, bishops, and clergy of the Province of Canterbury in Convocation assembled," and the introduction by schedule and otherwise of "certain altered and additional rubrics." There is a growing belief in the House of Commons that it is not well to legislate concerning rubrics or with reference to the proceedings of Convocation, and this matter was, it is likely, the main burden of the representation which the Liberal members of Parliament made to the Government. The probability is that Clause 14, with the schedule to which it refers, will be dropped in the House of Commons; that fair and full relief will be given to the clergy by a more simple and less objectionable clause; and that the House of Lords will not reject this moderate and reasonable revision of their Bill.

(From the *Times*.)

A third great measure, and in some respects the most important of the three, has been long waiting the attention of the House of Commons. This is the Burials Bill, and Lord Hartington tells us its second reading will be proposed on Thursday next. Will a single night suffice for its second reading? We cannot but think it should be found ample; and, in the same spirit, we should hope there may be no renewed discussion of its principle on the subsequent motion to go into committee. Upon this Bill, if upon anything, the mind of the House of Commons ought to be ripe to come to a conclusion. We shall assume that the second reading will occupy a night, and the discussion of the clauses in committee another night; but we cannot expect that this second night will be reached before another fortnight has passed. When it does arrive the Government ought to help to pass the Bill through committee by simplifying its provisions. The amendments introduced by the Lords into the Bill will necessarily be rejected; and, indeed, they were supported, when introduced, by such feeble majorities as to deserve little care. Equally necessary are amendments to legalise any decent and orderly service, and to expunge the clauses known as the Convocation clauses. Whatever may be the tolerance of the House of Lords, the House of Commons will not easily suffer any suggestion that its legislative action depends in any degree upon the initiative or the concurrence of a purely ecclesiastical authority.

(From the *Daily News*.)

The Employers' Liability Bill, the Hares and Rabbits Bill, and the Burials Bill are all to be passed. The last of these measures will probably raise considerable discussion, unless the Government consent to drop the clauses which allow the clergy to pronounce a bind of post-mortem excommunication, and those which limit its application to one class of churchyards. It can only possibly pass by being lightened of this pre-eminently contentious matter.

The *Church Times* says: "We sincerely hope the Burials Bill will share the fate of Mr. Forster's Irish fad; and we are not in the least impressed with the exhortations, or the threats, of those who would try to persuade us that if Lord Selborne's Bill be not passed, we shall have a worse next year. We do not believe it possible to draft a measure that would to any material extent be more objectionable; but in any case it is better to run any risk, than tamely to submit to so grossly unfair a measure as is now proposed. By next February we expect that a good many things will have happened. One is, that the bishops will have heard enough of their Diocesan Conferences to convince them of the immorality of the use they have made of their votes in the House of Lords. . . . A reasonable measure of funeral reform would have been to confine the use of the churchyard strictly to those who had used the church in their lifetime. . . . The churchyard is just as sacred as the church, for, like the church, it is a place where prayer is wont to be made. But if that is the case, the hardship of having it seized and appropriated by every Jew, Turk, Infidel, or Heretic, is really too much to be thought of with patience."

The following resolution was passed unanimously at the Conference of Bible Christians which has just been held at Bristol:—"That we record our gratification that the Government at the commencement of the Session, with business-like promptitude and just appreciation of the claims of Nonconformists, brought forward a measure to settle the Burials question, embodying the provisions for which we have contended, and which we maintain to be necessary in order that the controversy may be permanently settled, and the claims of religious equality in the interment of the dead duly recognised. We regret that amendments fatal to its spirit and purpose should have been passed in the Upper House; but we have confidence that on the second reading of the Bill in the Commons steps will be taken to restore it to its original completeness and effectiveness. We look to the present Government for a settlement of the vexed question, and trust that either in the present Session or early in the next Session of Parliament they will finally determine on the subject, and pass an Act which shall give to all Her Majesty's subjects in this country what is enjoyed by her subjects in other parts of the Empire, namely, equal privileges in the observance of the funeral rites of the dead."

THE CLERGY AND THE ACT OF SUBMISSION.—The Rev. Arthur A. Dawson, Rector of Necton, writing to the *Church Times*, says: "If canon law and statute law conflict, are not the clergy by their own submission (temp. Henry VIII.), to obey the statute law? It may be a very miserable position for the national clergy to have placed themselves in; but is not this our position? Have not many of the canons of 1603 (not to speak of older English canons) been repealed by Act of Parliament, without the consent of Convocation? *e.g.*, the canon allowing judicial separation, but not divorce. Can any concordat be produced, binding the State not to make laws on religious matters without the consent of Convocation? Might we not cheerfully surrender the right of the bishops to a seat in the House of Lords, on the condition of obtaining such a concordat?"

Baptist Missionary Society.

AUTUMNAL MEETINGS, 1880.

THE AUTUMNAL MEETINGS of the BAPTIST MISSIONARY SOCIETY will be held in LONDON on MONDAY and TUESDAY, OCTOBER 4th and 5th. Full particulars of Meetings will be announced shortly.

ALFRED HENRY BAYNES, General Secretary.

Baptist Mission House, 19, Castle-street, Holborn, E.C.

Baptist Union of Great Britain and Ireland.

IT is intended to hold the AUTUMNAL SESSION in LONDON during the week beginning MONDAY, OCTOBER 4th. Full particulars will be given in future announcements.

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*** It is requested that all communications to the Editor should be addressed to 18, Bouverie-street, Fleet-street, E.C.

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[Combining the Patriot, Nonconformist, and English Independent.]

THURSDAY, AUGUST 12, 1880.

THE EVACUATION OF CABUL.

THE Government has acted with great courage and firmness in not suffering the disaster at Candahar to delay for a moment the evacuation of Cabul. Lord RIPON is justifying the discernment of Mr. GLADSTONE in appointing him to the highest and most responsible post in the world which a subject can occupy. We can well imagine that it needed no ordinary firmness and clearness of insight to form and to act upon the conviction that nothing was changed in our duty to Cabul and to ABDUR RAHMAN, whom we have recognised as Ameer, by the crushing defeat which had been sustained in an outlying province by our troops. No doubt he was surrounded by croakers, who prophesied an instant outbreak in Cabul if our army abandoned its occupation, and by fire-eating generals, colonels, and civilians, who insisted that the withdrawal of our troops at such a moment would be regarded by the Afghans as a confession of defeat, and would seriously imperil our prestige along the whole border of our Empire; but he has the courage to advise Lord HARTINGTON that the quiet persistence in the announced intention to withdraw from Cabul would be both safe and politic; and the home Government has shown a true sense of the bearings of the incident, or rather accident, of the defeat of General BURROWS, by bidding him quietly persevere. It is the course of true wisdom and dignity, and we believe that the fact that we can calmly carry out our announced designs with regard to Cabul, as if this accident had never happened, will do far more than any armed demonstration could effect to maintain our prestige among the native races of India and Central Asia, and will reduce to its true proportions our accidental defeat in Candahar.

Professor VAMBERY, who is always a prophet of evil as regards our doings outside the borders of our Indian Empire, suggests that if AYOUB KHAN had 12,000 men and thirty-six guns under his command, it could only be in virtue of a secret understanding between him and the new AMEER. Dr. VAMBERY is strongly against the Liberal view of our position and duties in Afghanistan, and traces the defeat of General BURROWS to the policy of Mr. GLADSTONE'S Government, in effecting a too early evacuation of the Afghan territory. Such is by no means the opinion of those who have the best means of forming an accurate judgment on the spot. It would be much more true to say that our defeat was the result of our supposed intention to hold Candahar. Our policy in separating Candahar from Cabul, and dealing with it on an independent basis, combined against us a force which was strong enough to inflict upon us this severe defeat, and shut up General PRIMROSE in Candahar. But there seems to be no reason for suspecting the loyalty of ABDUR RAHMAN. He seems to be an able and politic man, and no doubt his object is to get us out of Cabul at the first possible moment. He could hardly have adopted a course of action more likely to defeat that object, and, according to all the likelihoods of the case, as far as he could judge of them, to prolong our occupation indefinitely, than by helping AYOUB KHAN to defeat a portion of our force. Had the Tory Government been in power, the reverse would have been the occasion of a loud outcry for the permanent annexation of Afghanistan to our Empire. In any case, ABDUR RAHMAN must know that such a check to our arms would be much more likely to keep us in the country than to expedite our departure, and we have no doubt that, so far from secretly helping AYOUB KHAN to defeat us, his chief anxiety has been lest the calamity should delay our promised departure and his own entrance as Ameer into the capital. Our quiet persistence in the evacuation of the country is, no doubt, a surprise to him, as it is to our Jingoes at home, and he is certainly congratulating himself that a soldier like General ROBERTS at the head of a sufficient and splendidly-appointed force is likely before long to rid him of the only rival he fears, by scattering AYOUB'S victorious army like dust.

Of the complete success of the expedition of relief under General ROBERTS there can be no doubt. No Afghan army, even when flushed with victory, can stand before such a force as he leads, led as he will lead it. There is no fear of his repeating the tactics of General BURROWS. He knows all the devices of Afghan warfare thoroughly, and will put forth all his skill and caution in the critical movement which has been entrusted to his charge. He will move on Candahar, taking Khelat-i-Ghilzai on his way, with the swiftness and the certainty of fate. It is reckoned that if all goes well by September 6th he will reach the beleaguered garrison, who are evidently strong enough—and this is a bright spot in the midst of the darkness—to hold the whole city, and not only the citadel, and to present a front of defence which the victorious army has not yet ventured to assail. The distance which General ROBERTS has to march is about 320 miles, while General PHAYRE is within 140. But then he commands a much smaller body of troops, and is surrounded by foes in arms. If the report which has reached England from Bombay of the fall of Chaman be confirmed, General PHAYRE will, probably, have enough to do to hold his own, and will have to leave to ROBERTS the relief of Candahar.

The European reinforcements, for which General PHAYRE has himself been ordered to wait, cannot reach him before August 20th. But the character of the country and the spirit and numbers of the foes who surround him forbid our entertaining much hope that he will be able to accomplish anything before ROBERTS joins him. But the two forces united will form an army against which no body of native troops can for a moment stand, and which ought to find no difficulty in clearing every openly hostile element out of the province of Candahar. Having cleared it, it is to be hoped that we shall have the grace and wisdom to retire from it, as we have retired from Afghanistan, having learnt, at the expense of £30,000,000 and many a bitter humiliation, the hopelessness of the task which awaits us if we attempt to make ourselves responsible for the order and good government of the semi-barbarous realms which surround the borders of our Empire, and insist that they shall be our friends at the point of the sword.

There can be no doubt that our present course of policy with regard to Afghanistan, is charged with most important and far-reaching results. Lord LYTTON may speak "big sounding words" about the policy of Lord BEACONSFIELD'S Government as the only policy which can maintain the grandeur and extend the influence of the Empire, taking it for granted that it is really the only policy which can be pursued by his successors; but if one thing is clearer than another, it is that Mr. GLADSTONE'S Government is bent on reversing, not only the acts, but the very principles of the policy which Lord LYTTON was sent out to pursue. An entirely new keynote is struck in our relations with the outlying provinces and peoples. We shall honestly leave them to manage their own affairs, and if they manage them foolishly, we shall not be stricken with panic, as though Russia would get hold of them, and make them the basis of operations for the overthrow of our Indian Empire. We shall not get into senseless panics about the progress of Russia; but endeavour, by means of frank and honest understanding with her, to bring the influence of civilisation to bear upon the Central Asian region, without perpetual jealousies and alarms. And that will be the precise opposite of the idea and aims of the BEACONSFIELD *régime*.

THE EDUCATION BUDGET.

IN proposing the vote of money needed to complete the sum necessary for public education during the financial year, Mr. MUNDELLA took the opportunity to give a general survey of the progress made since the passing of the first Elementary Education Act. The lapse of a period of ten years since that achievement naturally suggested such a review, and it derived additional interest from the change of Government recently brought about. Nothing gave more uneasiness to the party of progress under the incubus of the late Government than the indications, too clearly afforded, of official hostility to the Liberal policy of rate-supported education, directed, to a considerable extent, by the elected representatives of local opinion. This hostility had culminated in a proposed revision of the "Code," such as would have seriously crippled the work of School Boards. And even since the change of Government, the House of Lords had passed a resolution virtually condemning all attempts to extend elementary education beyond the most beggarly rudiments. Under these circumstances the Vice-President of the Council might well find himself called upon to describe broadly the position of the Ministry towards the policy inaugurated ten years ago. The speech in which he did this has added considerably to an already great reputation, and has more than justified the pleasure with which the friends of education greeted Mr. MUNDELLA'S appointment to his important office. Rarely, except by Mr. GLADSTONE, have figures been made so interesting. But the chief virtue of the speech was the bold determination it clearly manifested to proceed on the great lines of the Act of 1870, and to tolerate no reaction.

The subject-matter of the Vice-President's statement naturally falls under three heads—the material progress made in the provision of educational

machinery, the educational results attained, and the cost at which they have been secured. As might be expected, the report on the first head is by far the most satisfactory. In fact it leaves little to be desired except what can readily be achieved by perseverance in the policy pursued for the last ten years. During this period the school accommodation in England and Wales has grown from 1,878,000 in 1870, to 4,142,000 at the present time, or 121 per cent. This would be practically sufficient if schools were always distributed according to the needs of the population. But that is notoriously not the case. In some places there is an excess, in others a deficiency; and as no means exist for making the former supply the latter, it is scarcely an over-estimate to assume that at least another half-million school places will have to be added to the present accommodation before the needs of the population are entirely met. It is satisfactory to know that schools are not, like too many churches of all denominations, built only for the storage of unused benches. The increase in the average attendance during the ten years has been 125 per cent., that is, four per cent. more than the increase in accommodation. But as, even in 1879, this average attendance was only 2,595,000, it is clear that there is yet considerable work to be done in getting children regularly to school. These figures might at first sight suggest a doubt as to the efficiency of the permissive compulsion introduced in 1870. But there are several considerations on the other side. In the first place, there are in the manufacturing districts a very large number of half-timers, of whose regularity of attendance the average tables give an entirely erroneous idea. Thus a half-time school may be regularly attended by 200 children, half in the morning, and half in the afternoon; while the *average* attendance appears as only 100. Again, the compulsory machinery of the Education Acts naturally has to deal with classes of people to whom the necessity for education is a novel idea; and any attempt at precipitancy and rigour would have created intolerable friction. As years go on, the compulsory clauses will gradually do their work by creating an opinion which will make them needless. But in reality, as Mr. MUNDELLA urged, the apparent failure of compulsion arises from the exemption of large districts from its action—an exemption which has practically survived Tory legislation on the subject. The Bill now before Parliament, requiring school attendance committees to pass satisfactory bye-laws on the subject, will probably do much to remove the evil.

As to the educational results obtained, progress has undoubtedly been made; but very much remains to be accomplished. A good test of this is the proportion of children examined in Standards IV. to VI., as compared with those in Standards I. to III. Remembering that *all* school children ought to pass into the higher standards, and making ample allowance for deaths and exceptional causes of early removal from school, we could not consider the condition of elementary education quite satisfactory unless at least forty per cent. of the children were examined in the three higher standards. Now, in 1870, the proportion was only nineteen per cent. In 1874 it was actually lower, or barely more than eighteen per cent., a circumstance easily explicable by the number of neglected children at that time gathered into school. But in 1879 the proportion only rose to a fraction over twenty-one per cent. It is impossible to feel any complacency in these figures, though we may console ourselves with the reflection that we could hardly expect in ten years to make up for centuries of neglect. But if any one objects that this low stage of progress is incompatible with "extra subjects," and shows the necessity of sticking to the "three R's," the answer is obvious. It is only in the higher standards that the disputed fourth schedule has any application. That is, nearly sixty per cent. of the school children are kept as closely to the "three R's as even Lord NORTON could desire, and perhaps it is partly their disgust at this drudgery which keeps them from getting on faster." In fact, as Mr. MUNDELLA proved, the best results in reading, writing, and arithmetic are obtained from those schools in which other and higher subjects are taught.

The total cost to the Government this year is £2,536,077, a large sum indeed, but a mere trifle compared with the vast treasure lavished in Afghanistan. It is astounding to hear men grumble at the cost of education, who think thirty millions well-spent in fighting a chimera. The truth is, as we have often urged before, while our children are learning their letters, their elders stand sorely in need of political education. One chief result of education ought to be a capability of distinguishing between the true, substantial interests of national well-being, and the phantasmagoria of "the glory and gunpowder business." In another century or two it will seem incredible that Englishmen should be haggling over pennies in the education rate, while they were recklessly squandering millions on an impossible dream in a far-away wilderness.

ELECTION PETITIONS.

THE world is now able to appreciate the significance of those signs of Conservative reaction of which Tory speakers and writers made so much a few weeks ago. The rejection of Sir W. HARCOURT at Oxford, and the return of a Tory for Sandwich, in place of Mr. KNATCHBULL-HUGUESSEN, were clear signs that the country had already begun to repent of the rash vote given in favour of Mr. GLADSTONE and Liberalism. Great was the jubilation of the Opposition, and loud were the cheers which greeted Mr. HALL and Mr. CROMPTON ROBERTS, when they took their seat in the House. What is to be said of these boasted victories now? As at Wigtown, so at Sandwich and Oxford, Toryism is now proved to have won its apparent victory solely by means of corruption. Wigtown, indeed, like other boroughs on both sides, has returned another member of the same colour as the ejected, and the only result of the petition is that Mr. MARK STEWART'S nominee sits in the place of Mr. MARK STEWART. But not the less is it manifest that the LORD ADVOCATE was defeated by bribery, and that to the same cause, and not to any change of opinion, must be traced the Liberal defeats at Sandwich and Oxford, which, to the minds of Tories eager to seize on every slight encouragement, were signs that the winter of their discontent was already over, and a fresh outburst of glorious summer awaited them. As to the former place, the evidence shows that it was carried by wholesale corruption, and the city of Oxford, with all its proud traditions and learned surroundings, presents an equally dishonourable appearance. In one respect it is even worse—the letter from the Chichele Professor (Mr. MONTAGU BURROWS) to the Public Orator being one of the most discreditable incidents that has been brought to light in the course of the shameful revelations which have been made at these various election inquiries. That a great University city like Oxford should contain a considerable class of toadies, dependents, and loafers ready to take the bribes of anyone who is willing to buy their votes, is not surprising. The melancholy fact is that there should be men of high standing and character, unimpeachable in all other respects, willing to lend themselves to this disgraceful work of political demoralisation. Public attention has been drawn to the number of cathedral cities on which the judges have reported in strong terms. Canterbury stands out pre-eminent, but Gloucester does not appear to have lagged far behind, and now Oxford has to be bracketted in the same dark category. Whether Chester and Lichfield have sunk to the same level is doubtful; but certainly the evil notoriety which these seats of ecclesiastical dignity have attained, is one of the most remarkable facts in the story of the election petitions. There must be some mode of explaining the phenomenon, and we believe that it is to be found in the existence of a class, large in proportion to the size of the population, of comparatively easy means, around which there gathers a number of hangers-on, whose circumstances make them easily accessible to temptation. Where, as in York, a new element of intelligent and independent artisans has been introduced, the power of these mere loafers is gradually curtailed and ultimately destroyed; and we did hope that this had taken place both in Oxford and Chester. In the former place, however, the corruptible element must be much larger, from the fact that every college is a centre round which it collects, and the extent to which it influences the constituencies has been only too clearly demonstrated in the evidence given at the recent investigation.

But justice demands that we should remember that there would be no bribery if there were no bribers. Whatever blame falls upon the miserable creatures who are ready to sell their votes for a few shillings or a few pints of beer, it is upon those who use their money for so dishonourable a purpose that the heavier condemnation must fall. When a great London club will send down its hundreds or thousands for the purposes of an election, and when men of high position in the University are more or less involved in the negotiations relative to its distribution, how is it possible to persuade illiterate, unthinking, and needy men that they are doing anything very reprehensible in accepting the good things so freely provided for them? The most unsatisfactory feature in the reports of the judges is that there is so little in them that brings home the guilt to those who are really most culpable, We do not for a moment question the justice of the decision, which in every case has exonerated the candidate from personal participation in the wrong that has been done. But the uniformity of the course which these inquiries have taken has certainly been remarkable. The journals might have kept a stereotyped form ready for use, for, after two or three days of examination, we have generally the same record:—"Mr. —— (counsel for the respondent) said that he could not dispute the facts. Mr. —— (counsel for the plaintiff) said he did not impute corruption to the member personally; and the seat was declared vacant." Knowing how great are the anxiety and care to keep a candidate ignorant of all shady practices, it is quite possible that this may be literally true. But the practical result is this: The individuals on whom the censure falls are just those who care nothing about it, and who are only troubled if they are deprived of the opportunity of again securing similar gains, while those who would be affected by such condemnation generally escape scot-free, and are sometimes commiserated as victims of unwise friends, or sufferers from a stringent construction of law. We are ourselves extremely grateful to Justice LUSH for the decision which he has shown, even though we have sometimes thought that he bore somewhat hardly upon Liberals, and seemed to find special pleasure in pointing out their delinquencies. But he and his colleague have neutralised much of the good they have accomplished by their extraordinary deliverance relative to Sir EDMUND BATES. Of all kinds of corruption, we hold that that which veils itself under the guise of Christianity is the most mischievous, because the most difficult to prove and to punish. The Judges have pronounced that the wholesale distribution of blankets in Plymouth by one who had no apparent reason for singling out that town as the recipient of his bounty, except that he was its member, was not to be attributed to any corrupt intent, and we must accept their verdict. Not the less do we feel that the sympathy expressed for him under the unjust censures passed upon a generous benevolence so unkindly construed, may be an encouragement to others who have not the pure and charitable motives with which the Judges credited Sir EDMUND BATES. Here is certainly a method by which a constituency may be effectually nursed. Liberal gifts of coal and blankets to the poor, and port wine and brandy to the sick, donations to every kind of associations, a wholesale and unrestricted distribution of charity in every form, may corrupt an electorate quite as much as direct bribes to a few voters, and in the long run would probably cost as little. If the same favourable view of such transactions, which the Judges expressed at Plymouth, is to be taken generally, we may have a good many of such appeals to the gratitude of constituencies.

We regret that any countenance should have been given to a mode of proceeding which, as tending to demoralise a community, is objectionable on other than political grounds. Even though the Judges felt that it was not open to any legal penalty, they might have been expected to stamp it with moral reprobation. It is unquestionably difficult for law to reach it, but that made it all the more imperative on those whose chief object should be to promote electoral purity, to set forth its mischievous tendencies. These painful inquiries will be of little value unless they prepare the way for future legislation, and this can only be secured if the weak points of the present system be carefully pointed out. But in the Plymouth case this has been so far missed, that a practice, liable to the grossest abuse, has received tacit commendation instead of censure. In other respects these reports of the Judges, and especially that in the Oxford election, are most valuable. The employment of a little army of messengers is the latest and most effectual form of bribery. Of course, if a scrutiny were ordered, the names of voters thus engaged would probably be struck off the poll, but scrutinies are too expensive to be often challenged, and it was hoped that an election would not be vitiated simply because an excessive number of workers had been engaged. The decisions in the Boston and Oxford cases have dissipated this illusion. But when any new legislation is attempted, the prohibition of this colourable employment of voters must be made more decided, and the penalty must be the loss of the seat. The suppression of practices which bring disgrace on our representative system ought to be regarded by both parties as an imperative duty. Neither party is free from blame, and the only way in which their former offences can be repaired is by a generous rivalry in the work of reform. Parliament can put down corruption if it is sincere in the desire to do so; and if it shows any faltering in its purpose, the people should insist that there be no trifling on a point in which the national honour and the credit of our Parliamentary institutions are so deeply involved. The enormous cost of elections weakens the control of the nation over its representatives, for appeals to the constituencies are necessarily less frequent when the expenditure on an election is so serious, and the choice of the electors is needlessly restricted to men of wealth. There is no reform more urgently

needed than one which shall give us purity of election; and if these petitions hasten it and make it more thorough, they will be some compensation for the humiliation they have inflicted.

The favourers of righteousness and humanity as the basis of a nation's policy will, throughout the world, hail with gratification the tidings which we are now receiving of the steady progress of Mr. Gladstone from the prostration under which he was suffering, and which gives promise of a not distant return to complete convalescence. That he will be again permitted, during the present Session, to face the worry of Parliamentary struggles, with the risk of allowing the earnestness which characterises all his actions, and the chivalry which brings him into the forefront wherever danger menaces, to prompt him to splendid exertions exhaustive of a strength which should be carefully economised, is not probable, as it is certainly not desirable. The work which remains to be done before our legislators are permitted to disperse for their recreations will need much less intellectual and moral qualifications than an exhibition of physical endurance adequate to triumph over the obstructive tactics which are now the recognised weapons of Tories and Home Rulers. On Tuesday the Premier attended Divine service at St. George's Chapel, Windsor, took a drive in an open carriage, and had an interview with one of his private secretaries on official business. The local Liberal Associations which have already passed resolutions giving expression to satisfaction at the improvement, and recording the hope that Mr. Gladstone may long be spared "to lead this country in the paths of peace, retrenchment, righteousness, and reform," may be congratulated on the honour which they have gained by the promptitude with which they have embodied in formal utterances desires which have an abiding place in the hearts of millions.

The Marquis of Hartington is earning deserved distinction by the manner in which he is acquitting himself of his duties as leader of the House of Commons. The House of Irresponsible Landowners has negatived a measure which the Executive declared to be necessary for the welfare of Ireland, and which obtained the approval of the majority of the House of Representatives of the nation; but that fact, however deplorable, is not with his consent to be made a pretext for encouraging that lawlessness which has been so long the bane of the excitable inhabitants of that land. It is too evident, notwithstanding, that serious troubles will attend the determination of the peers to protect class privileges at all hazards. The Land League on Tuesday resolved upon a public invitation to the people to refuse payment of all "unjust rents," to take no "evicted" farm, and to buy no crops seized for rent. Agrarian outrages are multiplying, the assassination of Mr. Charles Boyd, at New Ross, on Sunday, being the saddest of these incidents. Fifteen land meetings have been convened in different parts of the South and West of Ireland for Sunday next, and Mr. Parnell is reported to have made the declaration at a Home Rule meeting "that the fire which was lit last May twelvemonths on the plains of Mayo will be carried into every corner of every county in Ireland." Unfortunately, predictions of this sort are found to have an ominous power of assisting in their own fulfilment.

In notifying the legislative measures which the Government purpose to bring to maturity, the Marquis of Hartington made a special reference to the Merchant Shipping (Grain Cargoes) Bill. This, the noble Marquis said, "although not in the category of measures which it is absolutely essential to pass, may be very nearly placed in the same category for, I think, a promise has been given, and very great disappointment would not unnaturally be felt, if another winter were allowed to go by without an attempt being made to legislate on this subject." We are not, we presume, wrong in supposing that the "promise," to which allusion is thus made, relates to the urgent plea put forward by the Sailors' Friend, Mr. Plimsoll, when, with great self-abnegation, he surrendered his seat in Derby to Sir W. Harcourt—that his absence from the House might not be permitted to operate prejudicially to the interests of "those that go down to the sea in ships" in which adequate care is not taken for the lives of seamen. The shifting of grain cargoes, when proper arrangements have not been made for the preservation of the centre of gravity of the vessel in a storm, accounts for the loss of many valuable lives. It is to put an end to further discreditable waste of life, by such mismanagement, that the provisions of this Bill have been carefully framed. We earnestly hope that no hunger for sport will avail to prevent its benefits being straightway secured. This will be a nobler reward to the generous heart of Mr. Plimsoll than would have been his election for Liverpool—an honour which was denied to him, largely owing to the fact that he had, according to the *Liverpool Mercury*, arrayed against him the active hostility of "a certain kind of shipowners."

The maintainers of feudalism in the House of Commons are exhausting the devices of obstruction with a view to preventing the Hares and Rabbits Bill being sent to the House of Lords, the rejection of the Disturbance Bill having already raised a question, the agitation of which is not likely to be welcome to hereditary legislators. The debate on Tuesday was rendered memorable by the scathing denunciation which Mr. Chaplin and his congeners brought down upon themselves from Mr. John Bright, who in plain Anglo-Saxon, exposed the tactics of those who were "willing to talk the Bill out, willing to irritate, and annoy, and obstruct," but who would, as they hoped for future electioneering support from tenant farmers, shrink from giving support to an amendment which plainly struck at the heart and life of the Bill. The charge told home, and it seems probable that if the Bill is to be strangled, the peers will have to undertake the responsibility of being its executioners.

The report of the Select Committee of the House of Commons appointed to inquire into "the system of taxation, drawbacks, and bounties on the exportation of sugar now in force in various foreign countries" has been issued within the last few days. The committee's conclusions are that the system has been injurious to both our home and colonial sugar industries, that the loaf-sugar refining trade has been practically extinguished by it, that the development of the sugar-growing industry of the colonies has been checked and their future prosperity endangered, that immediate steps should be taken to put a stop to the granting of bounties on sugar, both raw and refined, that the most effectual mode of securing this result is manufacturing and refining under Excise provisions, that the Government should invite the sugar-producing Powers to a conference with a view to the suppression of the bounty system, and that should existing commercial treaties prevent the Government from taking part in an International Convention, liberty of action should be reserved in renewing those duties to impose a countervailing duty.

Although we are in the middle of what is termed the accident season, the excursion trains which are now being run every day to and from all parts of the kingdom have happily enjoyed so far immunity from disaster. A serious accident happened, however, on Tuesday to the famous train, the "Flying Scotchman," which accomplishes the distance between London and Edinburgh in nine hours. When about three miles from Berwick-on-Tweed, the engine left the line in consequence, it is believed, of some new rails not having been securely fastened to the sleepers. Almost a complete wreck was made of the train, but only three lives were lost. The unfortunate men who perished were the engine-driver, the fireman, and a guard. Although severely shaken, none of the passengers received any injury likely to prove fatal.

A railway accident, which, there is every reason to believe, would have proved one of the most serious on record, was prevented last week by a rare display of presence of mind. A coal merchant and his son, being in the neighbourhood of Beeston Castle, perceived that the embankment on which the metals are laid had been washed away for about twenty yards by the floods. The rails, indeed, remained, but formed only a slight bridge over the chasm. The up Dublin and Holyhead train and the down London express were rushing on to certain destruction. Not a moment was, therefore, to be lost. The coal merchant sent his son in one direction, whilst he ran in the opposite, to endeavour, if possible, to stop the trains. The effort was successful, and a fearful calamity prevented. Surely, however, railway companies ought themselves to station watchers on weak parts of their lines in times of flood.

We seem to be removed into the dim past of pirates and highwaymen, romantic enough to boys, but sad and perilous for those who lived in them, by the detailed account given in the Australian papers of the capture of the Kelly gang of bushrangers in Victoria. These desperadoes, it would seem, have been the terror of the colony for nearly two years, and their latest exploit was an attempt to destroy the train which they knew was bringing police from Melbourne to hunt them down. Having seized the nearest railway station, they forced some servants of the company to tear up the rails, taking care that no warning signal should be given to the approaching train, and then awaited the result. A pilot engine had, however, been sent on before, and the diabolical plot was discovered. After a fierce struggle, most of the leaders of the gang were taken, and have probably before this suffered the penalty which their crimes demanded.

One of the most fearful disasters at sea that have occurred within recent years, took place on the 8th inst., when the steamer *Jeddah*, of Singapore, bound for Jeddah, foundered off Cape Guardafui. There were on board at the time 953 pilgrims, on their way, we presume, to Mecca. Only the captain, his wife, the chief officer, the chief engineer, the assistant engineer, and ten natives were saved, so that close upon 1,000 persons, taking the crew into account, must have perished. The survivors were picked up by the steamer *Scindia* and landed at Aden. The *Jeddah* was built, it appears, at Dumbarton in 1872, and was registered in Singapore in 1876 by her owners—the Singapore Steamship Company. As her engines were of only 200 horse power, and her net tonnage did not exceed 992, far too many persons must, we imagine, have been on board.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Night.

The House of Commons is proceeding with its work in a manner that must be highly conducive to the perfect convalescence of the Premier. By a fortuitous circumstance he was removed from the scene at the precise moment when he could best be spared. All the Bills whose welfare he had at heart had passed their second reading, and there remained only the drudgery of Committee. From this Mr. Gladstone is, for more reasons than one, happily delivered. For his own sake it is not desirable that he should sit through long summer nights wrangling about details. Also it may be questioned whether, on the whole, the progress of business will not be equally well served with the Bills under the direction of departmental chiefs. Mr. Gladstone's presence always excites a certain fervour in the breasts of combative Conservatives, an emotion which does not move them in the presence of Mr. Dodson, Mr. Forster, or even of Sir William Harcourt.

On Monday Lord Hartington took the House into the confidence of the Cabinet—a condition reached on Saturday in consideration of the programme of the Session. Lord Hartington's statement embraced many topics. It was by no means verbose, but it is capable of considerable compression. In brief, he announced that the Government did not intend to drop any of their Bills. The mind of the Conservatives is by habit growing attuned to these recurrent shocks. The statement of the previous Monday dissolved some pleasing illusions, and made clear the fact that Ministers really, with the 12th August almost upon them, meant to prefer business to grouse shooting. That was a shock from which the Conservative mind had scarcely since recovered, and here, on the following Monday, was Lord Hartington, in his provokingly imperturbable manner, announcing further cruelties.

One thing the Opposition had hoped for, and not without some reason, was that amid the pressure of business the Burials Bill must stand over for another year. In spite of statements to the contrary, which have appeared in some quarters, this was an expectation well-founded on some measure of indecision on the part of Ministers themselves. It was thought that, on the whole, the question might stand over till next year, when the Lords will have an opportunity of eating the leek, and accepting the Bill as it was originally introduced, lest a worse thing befell them. Yesterday week Lord Hartington could make no statement in respect to this measure. It was still under consideration, and though Mr. Osborne Morgan was persistent, and members of the Cabinet generally were favourable, it did not seem likely the Bill would be reached this Session. Mr. Osborne Morgan has played in this matter somewhat the successful part of the woman who in the parable obtained justice by reason of her importunity. But he has had a powerful ally in the influence of Mr. Gladstone, whose wishes are more than ever law with his colleagues just now, and who especially recommended this Bill to his colleagues in the Cabinet Council on Saturday.

The result was seen in Lord Hartington's statement yesterday. The second reading of the Bill will be taken on Thursday by Mr. Osborne Morgan, and there seems reasonable hope that the division may be arrived at the same night. The announcements that the Judge Advocate-General will have to make to the House are likely to commend the Bill rather to the Liberals than to the Conservatives. Since his speech will not be made till some hours after the publication of the *Nonconformist and Independent*, Mr. Osborne Morgan has been good enough to communicate to me in advance of it the fact that on the part of the Government he will propose to eliminate from the Bill the amendments introduced at the instance of the Archbishop of York and Lord Mount Edgcumbe. He will also deal in a satisfactory manner with what is known as the Convocation clause. With respect to the sixth clause he will, on the part of the Government, resist any attempt to eliminate the words which direct that in the case of burial services being used at all, they should be of "a Christian and orderly kind."

The progress of business to-day has certainly not reached a measure that makes the outlook cheerful The Conservatives, rallying from the condition into which they were thrown by Lord Hartington's plain statement of last night, have set up the standard of obstruction and have fought around it

through the livelong day. It is not the recognised chief of the Opposition, above all, it is not Sir Stafford Northcote, with whom responsibility in this matter chiefly rests. The hero of to-day's delay is Mr. Chaplin. Owing to counter attractions at Goodwood and elsewhere, and partly due to the excessive activity of the Fourth Party, this gentleman has of late been rather in the background. As Mr. Bright reminded him to-night he did not even put in an appearance for the second reading of the Hares and Rabbits Bill. But to his capacious mind the thought had evidently been inborne that the time had come when England required the services of her most trusted sons. So Mr. Chaplin came down to-day and moved the adjournment whilst he descanted on the statement made the previous night by Lord Hartington.

Such a procedure was irregular, inconvenient, and for all practical purposes useless. It gained added discredit from the fact that half-an-hour earlier Sir Wm. Palliser had moved the adjournment of the House even on more indefensible grounds. But Sir Wm. Palliser is new to Parliament, though since he could boast of having studied in the same institution as gave great soldiers to the State, he might have been expected to know that there was something singularly out of place in attempting to discuss in the House of Commons the military arrangements of the commander of the forces in Afghanistan. Had such an interposition been made by Mr. Rylands or any other fussy member on the Liberal benches, we should have had recalled in tones of just indignation the epoch when the Convention directed from Paris through its delegates in the field the operations of the armies of the Republic. As it was, Sir Wm. Palliser, in his blundering way, was obstructing business in general, and the Hares and Rabbits Bill in particular. Accordingly Conservative gentlemen, guardians above everything of the military honour of England, sat still and made no sign.

It was after this that Mr. Chaplin came to the front, and in his pedantic manner took Lord Hartington to task. Mr. Chaplin would be amusing if he were not too seriously a nuisance. He has founded his style on that great master of phrases, who is now at Hughenden mourning his for ever faded roses. But what Mr. Chaplin's capacity leads him more especially to imitate is the hollow rhetoric of his great example. He has not the ability necessary for imitating Lord Beaconsfield's keen wit and adroit cut-and-thrust. He catches the echo of his reverberating phrases, and on his lips they seem more ridiculous than ever. The simple direct manner of Lord Hartington is all the more effective when brought to bear upon the fuming and purposeless eloquence of an artificial patriot like Mr. Chaplin. He dissected in a few quietly-spoken words the grandiose sentences of this representative of rural Toryism, and with politest irony turned on him a wholesome blast of laughter.

But Mr. Chaplin was not easily to be disposed of. Encompassed in the chain armour of impenetrable conceit, he returned again and again to the charge. I am afraid to say how many speeches he made between two o'clock in the afternoon and two o'clock in the morning. There was a succession of set orations, but in addition he was ever ready to interpose a few casual remarks on points of order. At one time during the evening sitting, Sir William Harcourt being moved to indignation by the transparent attempt of Mr. Hicks to delay the Bill, said the simple object of the amendment was to waste half an-hour. Hereupon Mr. Chaplin rose, and with the Home Secretary's precise words still ringing in the ears of the House, he put it to the Speaker on a point of order "whether Sir William Harcourt was in order in saying that the sole object of this amendment was to obstruct the business of the House." The Speaker having ruled that there was no call for this interruption, Sir Wm. Harcourt caustically recommended the hon. Member to "cultivate a little more accuracy of memory," adding, "the statement of what I said bore no resemblance to what I uttered." This would be a hard blow for an ordinary man, not only to be accused, but to be convicted, of misrepresentation before the House of Commons. On Mr. Chaplin it had no effect, any more than had the caustic remarks of Mr. Bright, when he came to speak towards midnight. In fact, it is more than probable that in this concentration of attention on his noisy inaccuracy, Mr. Chaplin finds evidence of his own importance and his power as a debater.

The net result of the long day's sitting was that of the 140 amendments which stand on the paper, two (one of them being verbal) were disposed of. It was midnight when the House got into committee, and almost immediately after Conservative gentlemen, protesting themselves weary, as well they might be, with their own exertions in delaying the progress of the Bill, cried for progress, so that they might retire to their well-earned rest. Ministers agreed to this proposal with suspicious alacrity, and the Opposition went home with the uneasy conviction that they had not done quite so well as appearances suggested. In this view I have good reason to believe they are quite right. A great deal is said in the morning newspapers about the business programme, and it is hinted in more than one quarter that it is impossible to carry it out, and that of necessity it must be curtailed. I have had an opportunity of conversing on this subject with more than one Cabinet Minister, and I can only say that, up to the present time, this view is one which fills them with genuine surprise. No man can contend against circumstances, and at any period a concatenation may arise to upset plans deliberately entered upon. But I happen to know that to-night, after this demonstration of obstruction, Ministers have not the slightest intention to depart from the programme set forth by Lord Hartington on Monday. In their view the only effect of to-day's delay will be to add a few hours, or perhaps days, to the length of the Session. The Opposition have entered upon a trial of strength and endurance for which Ministers were prepared, and which they are quite ready to meet. They are supported among their own followers, more especially among the new members, by an enthusiastic determination to make the Session shine by comparison with others that have gone before in respect of work. They know that they can confidently depend upon at least 150 Liberals remaining to see the Session out, and with these they will complete their programme. Whether Conservatives remain after wasting all these weeks, or go away to their well-earned holiday, is their affair rather than the Ministry's.

LONDON WATER SUPPLY.

THE Select Committee appointed in June, and of which Sir William Harcourt was elected chairman, to consider whether the Government should consent to acquire the undertakings of the water companies upon the terms agreed to between them and the late Mr. E. J. Smith, have, with commendable promptitude, issued their report. Several witnesses were examined, Mr. Smith, who has since died, being one, and the evidence of that gentleman elicited from Sir Edmund Beckett, the counsel for the water companies, a declaration to the effect that no such exhibition of masterly calculation had been exhibited in the committee-rooms of the House of Commons for thirty-six years. But the decision of the committee is adverse to the agreements; the ratepayers of London are not to be saddled with the enormous burden which the late Government would have laid upon their shoulders, and the calculations of Mr. Smith will all have to be gone over again. The expediency of placing the water supply of the metropolis under the control of one public body, which shall represent the interest and command the confidence of the water consumers, is asserted at the beginning of the report. The committee are of opinion that under such management greater efficiency, economy, and equality of charge than now exist would be secured, and that better provision would be made for the extinction of fires and for the health of the community. The formation of a water authority of a representative character, with statutory powers to acquire the existing sources of supply, and to have recourse to fresh ones, is therefore recommended, and the introduction of a Bill with this object by the Government at an early date advised. This water authority should include, the committee say, a representative of the Corporation of London, the Metropolitan Board of Works, and the districts which, though at present supplied by the water companies, lie beyond the jurisdiction of the Corporation and of the Metropolitan Board. To this body when formed would pertain the responsibility of determining questions affecting the source, the nature, and the price of the water supply of the metropolis. The question of compensation occupies the remaining and greater part of the report. The amount to be paid for the existing undertakings will have to be settled by Parliament, not by the Board which it is proposed to constitute; and in fixing that amount Parliament will have to consider the value of the income for which compensation is to be made. The Corporation of London and the Metropolitan Board contended before the committee that the estimates of income and of future profits, upon which the agreements made with Mr. Smith were based, were excessive, and the committee take the same view. The calculations were founded on the assumption that, not only would the receipts, owing to a perpetual augmentation in the value of the houses and the rate of the rentals, grow at a greater rate than in the past, but that the growth of capital expenditure would almost cease. It is evident that the conjectural figures which may be set down under this assumption may vary greatly, and this the committee point out. In all probability, in order to determine the amount to be paid by way of compensation, Parliament will be obliged to have recourse to arbitration in one form or another. But that the full control of the water supply of London must be transferred to the consumers, is a principle which cannot be tampered with, and the sooner it is embodied in a Government measure the better.

ANGLO-FRENCH MARRIAGES.—The Civil Tribunal of the Seine, on the 4th inst., annulled a marriage solemnised at a London register office in 1876 between Alfred Dessaint, then seventeen years of age, and a Miss Gertruda Brewster, whose mother, the widow of a Customs officer in Barbadoes, had taken him as a lodger. Young Dessaint disappeared from home in 1875, and his father heard nothing of him till four years afterwards, when he received a postcard from him imploring forgiveness. Invited home, he revealed the fact that he had married, and had two children. His age was represented to the registrar as twenty-two. The Court annulled the marriage on the ground of the absence of the parents' consent and incapacity as to age. "The French law, which requires the consent of parents, or, if that consent be refused, a thrice-repeated *sommation respectueuse*, and which fixes eighteen as a marriageable age for males, is not," says the Paris correspondent of the *Times*, "likely to be modified for the sake of foreigners, and it would not, perhaps, be too much to expect clergymen and registrars to warn Englishwomen of the risk they run in marrying Frenchmen without strict compliance with French conditions."

"FASTING" MADE EASY.—The *Tablet* says:—"The Holy See has been pleased to grant a dispensation for the use of butter, cheese, and milk at collation on all fast days, except Ash Wednesday and Good Friday, throughout England This has been granted upon a petition from the bishops, in order to enable a much larger number of persons to observe the law of fasting than were able to keep it when these condiments were strictly prohibited at collation."

THE RITUALISTIC NURSING SYSTEM AT GUY'S HOSPITAL.

THE trial of Miss Pleasance Louisa Ingle, formerly a nurse in Guy's Hospital, charged with the manslaughter of Louisa Morgan, took place, in the Central Criminal Court, on Thursday, and following day, before Mr. Justice Hawkins. Mr. Poland and Mr. Montagu Williams conducted the prosecution; Sir John Holker, Q.C., and Mr. Mead defended; Sir Hardinge Giffard, Q.C., watched the case for the medical staff; and Mr. E. Baggallay appeared on behalf of the authorities of Guy's Hospital. The deceased was the wife of Charles Morgan, an engineer's labourer, and was 27 years of age. About six weeks before her death she became an in-patient at Guy's Hospital. The clinical report was to the effect that the deceased's mother had died at 50 of "brain trouble symptoms," that the deceased had always a slight cough, the last winter she had suffered more than usual, that ten years ago she had suffered from rheumatism, and a year before entering the hospital she had suffered very much from pains in the abdomen. The other symptoms and the clinical description of her personal appearance indicated a delicate woman. The disease named on the bed card was "phthisis." The prisoner has been a paid nurse at the hospital for about four months, and at the time to which the inquiry related was in St. Mary's ward, of which the superintendent or "sister" was Miss Susannah Crockett. There are in that ward fifty-six beds; on the same floor, but in a separate apartment, is a bath supplied with hot, cold, and waste taps. There are two night and four day nurses employed in the ward. Ingle came to the hospital at 8 a.m., and remained to 9.30 p.m. It was her duty to make the beds as soon as she came into the ward. If the beds or patients were soiled it was her duty to put clean linen and cleanse them. Finding this was the case on the 4th inst., Ingle applied, about half-an-hour after her arrival, to Miss Crockett for permission to give "No. 2" (Mrs. Morgan) a bath, and consent was given. At that hour the "hot" water would only be tepid. At about a quarter to nine Elizabeth Collins, nurse, saw Ingle holding Mrs. Morgan by the arm, and endeavouring to make her walk to the bath. Mrs. Morgan fell on another patient's bed. Another nurse had eventually to be called to help her to the bath-room. To Emma Costello, wardmaid, whom she met at the bath-room door, Ingle said, "She has been very dirty; she dirtied all her things." To Kate Leask, another nurse, Ingle stated that she had been annoyed with one of the patients, and that "as a punishment" she intended that she should have a bath and walk to it with her assistance. Having been placed in the bath-room, the patient was there left. The nurses "went to prayers at 9.30, and left about 10," was the evidence of Collins. Sarah Ann Johnson, a nurse, spoke to seeing Mrs. Morgan in the bath trying to raise herself; she helped her, and sent Ingle to her; the water then was lukewarm; about a quarter past ten Costello went into the bath-room and saw Mrs. Morgan sitting in the water, trying to raise herself up at the foot of the bath by her hands on the edge; she said, "Oh, Mary, I am so cold." Costello said, "Can't you get out?" to which she replied in the negative. Costello then went in search of Ingle, whom she found at No. 13 bed, arranging the quilt. Upon Costello saying, "Do you know No. 2 is in the bath, and can't get out," Ingle, according to Costello's testimony, replied, "Yes, I know she is in the bath, but she is so obstinate she won't help herself, and I am determined I won't help her." Costello went into the hall and saw a patient, No. 42, and told her to go and help deceased out of the bath. Ingle afterwards went into the bath-room, and Mrs. Morgan was assisted back to her bed. When Dr. Pavy came round about two o'clock, he was struck with the altered appearance of his patient, and asked, "What can have caused this?" Mrs. Morgan stated, in the presence of Ingle, that she was put into the bath with cold water to begin with; to which Ingle replied, "I could not help it; it was a mistake any one was liable to make sometimes." Mrs. Morgan further said she was kept in there an hour and a-half, and had not been able to get warm since. At the time she was speaking to Dr. Pavy she appeared to be cold and shivering. Dr. Pavy sent for Miss Crockett, and told her that the matter must be fully investigated. On the 7th ult., Morgan, on visiting his wife, found a number of bruises on his wife's left forearm. The other arm she could not raise out of the bed at all. He asked Ingle, "How came these bruises on my wife's arm?" and upon receiving her reply, "I know all about it," remarked, "If anything happens to my wife you will have to give an account of it." He told Dr. Pavy, and, with his permission, was allowed to come and visit his wife daily. On the 8th ult. there were symptoms of tubercular inflammation of the brain; death took place on the 21st of July. The *post-mortem* examination showed the cause of death to be tubercular inflammation of the brain. Dr. Pavy and other medical witnesses gave testimony that any mental shock, arising from rough treatment and exposure to cold, was likely to produce inflammation, where there was predisposition, as was the case with consumptive patients. Sir W. Gull, who was called for the defence, said the recognition of brain disease, at a certain stage, was one of the most difficult parts of medical practice. Assuming that the woman was suffering from nausea, sickness, headache, high temperature, and that she had lost power in her limbs, the administration of a bath would have been most highly improper; with the presence of a grey tubercle in the brain an ordinary bath for washing purposes might have been used, but only with the greatest possible care, so as to avoid distressing or tiring the patient; the attempt to lift herself from the bath might, in a strumous patient like the deceased have produced discolouration of the skin. He doubted whether death had been accelerated by this treatment; the course of tubercular disease was continuous and universally fatal; the bath did not produce any injury to the brain, which was the seat of the malady; dragging of the limbs would not produce inflammation of the brain, though in this case it was much to be deplored, as it would produce much suffering to the deceased, so far as she was conscious.

The trial terminated in a verdict of "Guilty," the jury adding this rider:—"We think there has been shown negligence on the part of the nurses, and that there should be a better supervision by the medical officers of the hospital."

Witnesses were called who gave the prisoner a high character for kindness and humanity; her father was a surgeon in good practice. Among the testimonials produced were two signed by Dr. Samuel Wilks and Dr. Moxon, physicians to Guy's Hospital. Mr. Mead said that while at the Cottage Hospital, Basingstoke, the management had

expressed their gratitude to the prisoner for the care she had taken of the patients.

MR. Poland read a minute of the authorities of the Basingstoke Hospital with reference to the prisoner's treatment of a patient, and as to her temper and disrespect to the medical staff. The learned counsel said that, according to his information, complaints had also been received by the medical officers from patients at Guy's Hospital about the prisoner's rough treatment.—Mr. Justice Hawkins: Then why did not the medical officers display better supervision? Why did they permit patients to be placed under her care? It was a very gross neglect on their part.—Mr. Poland observed that the medical officers had no control over the nurses. Only the "sisters" had that control.—Mr. Justice Hawkins remarked that surely the medical officers who were responsible for the health of the patients had some control over the nurses, and might have remonstrated with the defendant. —Mr. Poland was afraid they had not. The medical officers had no control over the nurses, who were under the authority of the "sisters," who were under the governing body.—Mr. Justice Hawkins observed that all he could say was that it was very bad management if the governing body and the medical staff could not run smoothly together in dispensing the relief they had to dispose of.—Mr. Poland: I think it very likely that good may come of this case.—Mr. Mead said that if any complaints had been made, as Mr. Poland had said, they would have been made to the head of the nursing department—Miss Burt. This, however, had not been the case, and even since this trial had taken place medical officers on the staff of Guy's Hospital had testified to the prisoner's good character.

Mr. Justice Hawkins, in passing sentence, said the jury had found that in taking the patient to the bath she had acted towards her with unnecessary and wanton harshness, and their verdict amounted to a decision that she had grossly and culpably neglected her duty in dragging the poor woman to the bath instead of wheeling her there in a chair, and in keeping her in the bath for a grossly unreasonable length of time. The effect of that misconduct had been to accelerate the death of the patient by some few days sooner than in all human probability she would have otherwise died. She was then labouring from an incurable disease, unsuspected at the time—namely, tubercular meningitis—and was in such a condition, as it subsequently appeared, as would make it about the very worst thing that could have happened to her to have had a bath administered. He was quite willing to believe that the prisoner did not know that the deceased was suffering from anything more than consumption, accompanied by a tendency to hysteria, and that she had been led to believe that it was a good thing for such a patient to make her exert herself, to rouse herself up, and to take active exertion. That was the motive, he thought, which made the prisoner take the deceased woman to the bath in the manner she did. Nevertheless, the evidence showed that she did not treat the deceased with that care and tenderness which was due to every patient. The jury had found that she took the deceased to the bath and kept her there for a long and unreasonable time, and it was most likely that her conduct in so doing had caused the inflammation to set in. He thought that if the defendant had been more fully informed on the subject it would have been better, and in future he hoped that care would be taken that those who had the care of the patients and had to perform these duties should be well informed of the complaints they were suffering from. He hoped that it would be the last time, as it was the first, that a person in the position of the prisoner would be found guilty of an offence of this description. The sentence of the Court upon her was that she be imprisoned for three months, but he would not add to that the indignity of hard labour.

The prisoner, who is described as a lady-like and respectable young woman, bowed to the Judge, and was removed from the dock.

The *Times* says:—"It seems hardly too much to assume that this unfortunate case is a not unnatural result of the controversy about nursing by which the little world of Guy's Hospital has so long been agitated. The treasurer of the charity, in the exercise of the powers left in his hands by the governors, has committed to a new matron the task of remodelling the nursing; and an important part of what is called the 'new' system is its centralisation, by which the authority of the 'sisters' of the ward over the nurses is diminished, and the latter are encouraged to appeal from the sister to the matron. . . . The tendency of those who would describe themselves as the 'nursing authorities' of the hospital has been in the direction of repudiating medical supervision or restraint; and it is not a matter for surprise if an assistant nurse, with such examples before her eyes, considers herself able to decide when and in what degree an offending patient should be subjected to disciplinary treatment. It can scarcely be doubted that, in the opinion of the jury, the bath was intended to be a punishment, and that this opinion influenced their decision upon the issues submitted to them. . . . Without control over every detail of treatment, physicians and surgeons who have attained eminence, or who seek it by legitimate means, will not undertake the responsibilities of their calling, and the controversy at Guy's can have only two issues. Either the arrangements for nursing must be altered to meet the wishes of the staff, or else the hospital will degenerate into an asylum for the infirm, in which the non-medical authorities will be assisted by the advice of practitioners of an inferior order. From one or other of these terminations there seems to be no escape, and it is hardly within the bounds of possibility that the latter be permitted by the public."

The *Spectator*, which has constituted itself the champion of the new *régime*, deprecates blame to those who have introduced the new system on the ground that Mrs. Morgan was located in a ward in which the responsible sister,—who, by her own evidence, does not appear to have interfered in the least to warn the nurse of the care needed with her poor patient,—was one of the old staff, in whom the medical men express the most confidence. To this, Mr. Odling, F.R.S., "an old Guy's man," replies:—"The obvious view of the matter would appear to be that of the coroner's jury,—that an act sanctioned by the ward-sister as an act of cleanliness, an act unimportant, if properly and feelingly conducted, was converted by a self-sufficient nurse of the newly-introduced and alleged superior class, whether ignorantly or worse than ignorantly, into an act of manslaughter, and this irrespective of any degree of blame for neglect of supervision being attachable or not to the ward-sister, admittedly one of the old nursing staff of the hospital."

The *Daily News*, commenting on the Judge's remarks, says:—"Mr. Justice Hawkins seems not to be well posted up in a controversy which has lately made much noise in the world. The medical staff at Guy's complain that this control has been taken away from them. Under the nursing arrangements lately sanctioned by the governors, the nurses do not take their orders from the doctors, but from the matron, who seems to be a sort of mother superior in a semi-conventual organisation. The medical staff, according to their own account of the matter, are reduced to the position of waiting on the nurses, instead of the nurses being entirely directed by them The nurses under the new system claim to set up for themselves. They are a co-ordinate power with the doctors, and not a subordinate body under the medical staff."

The *South London Press* remarks:—"Common sense tells us that in a well-organised hospital what has been aptly termed 'this new form of water-torture' would be impossible. Where the medical men were masters of the situation—and what kind of hospital system can that be in which they are not?—patients could not be put into baths as a punishment for an irregularity, and left there beyond reasonable time, either at the will or through the neglect of a nurse. The whole evil lies in the fact that an attempt is being made to give a so-called religious bias to everything connected with the hospital. It all points to a design to subvert the intention for which the hospital was founded—namely, the healing of the sick, or at least to make this subsidiary to childish practices in realisation of pseudo-Catholic ideas. If Guy's Hospital were a private foundation supported by Ritualistic devotees, well and good; the games carried on under a sort of lady superior could be understood and might be justified; but this is not the case. It is a noble foundation due to the benevolence of an honest, kind-hearted Englishman, who might well, as the popular phrase goes, turn in his grave at the degradation of his superb charity. We would accord perfect freedom of religious action to all classes of Her Majesty's subjects; and there is no reason why High Church people should not have their hospitals if they like, and can afford them. But there is every reason why they should not seize on a foundation designed for the benefit of humanity at large, irrespective of creed or sect, and impose a severe rule, of a monastic type, on all comers, which must be irksome to the majority and intolerable to a vast number of those who seek the benefits of this grand old charity." Our contemporary gives the following illustration of the working of the new system: "The housemaid of a correspondent—a well-known South London doctor, by the way—has been an inmate of Mary ward, Guy's Hospital, for some considerable time, under the care of Dr. Habershon. The doctor ordered the patient to be kept in a reclining position. The nurse, however, compelled her to get up while she made her bed on two occasions. Fomentations and poultices were ordered by the doctor to allay her extreme agony. In both instances the nurse simply laughed and said, 'There is nothing the matter with you, and I shall not do it.' The patient complained and said, 'I shall tell the doctor when he comes round how I am treated.' The answer was, 'I will see the doctor before he comes round, and have you turned out.' If this is the way patients are treated at Guy's, heaven help them!"

The *Leicestershire Mercury* observes:—"We need not take the case of our own infirmary, as it was some time back, though, according to not a few credible witnesses, it would have furnished us then with some interesting facts on the subject. The spirit once dominant then, seems to have flitted to Guy's Hospital, London, and since that flitting the manifestations at Guy's have been so noteworthy that they supply ample food for thought. Leaving aside the Romanising aspects of the case, it may be shortly said that, judging by facts, the central idea of certain modern nursing sisterhoods seems to be that funds are subscribed, institutions kept going, patients, doctors, attendants, and so on exist, simply and solely for the benefit and instruction of nurses—lady and other. Further, that the real lord paramount over the hospital is—not the house-surgeon, not the senior or consulting physician, not the board of visitors—but the lady-superintendent of the 'sisters.' She shall regulate, directly or indirectly, all on which she can lay her hand. She shall give orders, without reference to the doctors, affecting indifferently the health or the life of the patients. She shall determine, and that often in the most vexatious way, points of detail affecting the comfort of those patients. She shall assert her own position; snub everyone who dares to challenge it, however mildly; put schismatics (*i.e.*, Dissenters) to the rout, and exalt the Church in every possible [illegible] Her regiment of 'sisters' shall take their cue from her in these and other respects, and the regular nurses shall, in turn, take their cue from them. A general line of procedure having been thus mapped out, all dissidents, whether doctors, patients, or others, must in some way be cleared from the path; the visiting board and general public got by the nose, hoodwinked, and then compelled or cajoled into falling in the rear. Then the procession of events may go on. . . . . It is not to pay for work like this that England's toilers give their hard-earned pence on Hospital Saturday, or her richer sons and daughters their larger sums on Hospital Sunday. This unseemly and mischievous form of personal rule must be brought to an end, and that speedily."

Mr. W. HALE WHITE, jun., M.B., Lond., writes:—"With regard to the religious aspect of the question, the fact remains that the new matron and her satellites are surrounded by a religious atmosphere of narrow-mindedness that is suffocating to all liberal-thinking people. . . . If the present state of Guy's is the result of the new matron's endeavours to carry out reforms, surely, if she has the poor people's interests really at heart, she will make way for one who would be more popular with them, for under her rule Guy's has got such a bad name that its nurses are hissed in the streets, and the number of patients attending has fallen off considerably, which means unrelieved misery at home."

The *Lancet* observes:—"Hospitals are not homes for the sick, with medical advice as an adjunct; but institutions wholly medical in their character and purpose; and, therefore, they must be under direct medical control. We are not prepared to endorse or approve any half-measure or schemes whereby the medical faculty of a hospital is under grace of the lay governors to be allowed a muffled voice in the administration. Medicine must be paramount. If the present governors of these medical charities, the name and fame of which have been wholly made by the medical men connected with them, are not prepared to carry on the institutions in which they have a little brief authority on this footing, they must be taught by the logic and the force of facts that these, and these only, are the terms upon which the medical profession will continue to regard the hospital as an appliance of its work and its charity. . . . It was a short-sighted as well as a scientific blunder to sanction the introduction of independent nursing sisterhoods into hospitals. What the true interests of the sick require is not the presence of misguided 'ladies' hovering round their beds and taking every 'opportunity' to proselytise; but a fair number of women of their own class, trained to do their business as nurses, humbly and honestly, at the bidding of the medical officers."

Mr. G. H. RUSSELL, M.B., Lond., late House Physician at Guy's Hospital, replies, in the *Times* of yesterday, to the inquiry put by Mr. Justice Hawkins, why, if there were previous complaints against Ingle, the House Physician had not communicated them to the authorities? He writes:—"I had no opportunity of answering the question in court; would you kindly permit me to answer it in the *Times*? In the first place, I knew nothing of her antecedents, and had no idea that she had been reprimanded at other hospitals; but after her first neglect of duty I overlooked her nursing closely, and found certainly a quiet determination to go on her own way, whether it was my way or not, whether it inconvenienced the patients or not, and some irritability of temper, but no deliberate cruelty, no malignity of disposition, no deceit, no slothfulness. I found nothing, in short, so grave as to warrant me in appealing for her removal from the treasurer and matron to the general body of governors. But why not speak to the treasurer or the matron? A few months ago, in the same ward (Mary), the patients made complaints to the sister against another nurse. The sister very properly laid the matter before the matron, who said that the patients were encouraged to complain against the new nurses, and the nurse was not removed. In a case which had a most unexpected and tragic termination through inefficiency in the nursing arrangements, I myself represented to the treasurer the indignation and sorrow of the resident staff at such an event. His answer was that he did not care for the opinion of eight frivolous young men, and our suggestion for the future safety of such patients was entirely disregarded. Even in the case of Nurse Ingle, when Mr. Howell laid the facts before the treasurer, that gentleman hinted that Mr. Howell was 'getting up a case' against the unfortunate woman. But if Nurse Ingle's errors were not grave ones, was it not possible to talk the matter over confidentially with the matron? Quite impossible. Previous interviews have been so differently represented on either side that the resident staff, for their protection, when they converse with the matron, have a witness present; when they write, they keep a copy of the letter. Had it been possible, I should have said towards the end of my term of office in June, 'There is in Mary ward a prejudice against Nurse Ingle, and not, perhaps, altogether without cause; would it not be well to move her into another ward, and hint to her that she must do what she is told, and only what she is told, and do it kindly?' The nurse might in a new ward have turned over a new leaf, and all the subsequent suffering and shame might have been averted. I asserted months ago, and the above compels me to reassert, that the hostile relations between the staff and the matron are fraught with the gravest perils to the patients. It has been freely asserted at the hospital by the more rash, that the governors care but little for the patients; that some of them barely attend one meeting a year; that some of them never attend for years together; that those who attend more regularly are chiefly business men of high social position and honour, but men to whom Guy's Hospital means, not 700 sick people, but so many country estates, so much funded property. The general public will begin to think that there is some slight substratum of truth in such assertions, unless the governors interfere promptly to end the present quarrel. I do not enter into the merits of the questions, but since reconciliation between the staff and the matron is clearly impossible, only two courses are open to the governors, either (1) to dismiss the present staff, or (2) to dismiss the present matron. Far be it from me to hint which is the better course, but this is certain—that so long as the present arrangements continue, so long will scandals like that which all Guy's men are now sorrowing over recur periodically. If, then, the governors do not act decisively, surely the Charity Commissioners will interfere for the protection of the otherwise helpless patients."

CHRIST'S HOSPITAL.

THE Charity Commissioners have prepared and published a draft scheme, under the Endowed Schools Acts, for the administration of this charity. The foundations and endowments are to be administered as one foundation by the Governors in General Court and the Council of Almoners. The governors are to consist of four classes:—1. *Ex officio* governors, who are to be the president of the foundation and the Lord Mayor and Aldermen of the City of London. The first president is to be the Duke of Cambridge, who is the present president. Subsequent presidents are to be elected by the governors. The Lord Mayor (unless president) is to be vice-president. 2. Common Council governors, twelve in number, appointed by the Common Council of the City of London, and holding office for six years each. 3. Donation governors and governors by special vote. The existing governors are to retain their rights, but future donation governors are to be persons recommended by the Council of Almoners by reason of donations or bequests of sums of not less than £500 each, and elected by the Governors in General Court for life. Future governors by special vote may be elected by the Governors in General Court for life or any less period, on the recommendation of the Council of Almoners (but not otherwise). 4. Governors by right of almonership, who are to be nominated almoners for the time being holding office. Ordinary general courts are to be held not more than four times a year; special courts as occasion may require, to be summoned in manner provided by the scheme. The general management is committed to the Council of Almoners, forty in number, two being *ex-officio*—viz., the president and the vice-president of the foundation. Of the nominated almoners, who serve for six years each, twenty are to be appointed by the governors, four by the Lord Mayor and Aldermen, two by the Common Council Governors, four by the School Board for London, and one apiece by the Lord Chancellor, the Admiralty Board, the Trinity House, the Hebdomadal Council at Oxford, the Council of the Senate at Cambridge, the Senate of London University, the Royal Society, and the Chapter of St. Paul's. The Council of Almoners are to appoint a committee of women to assist in the management of the girls' school of the foundation, and Committees of Education, of Renters (to look after the estates and property of the foundation), and a House and Finance

Committee. There is to a salaried treasurer, who may be a governor, but is not to be an almoner, appointed by the Council of Almoners. Provision is made for reports on the condition of the schools and statements of accounts, which are to be duly audited, being laid yearly by the Council of Almoners before the governors. The schools of the foundation are to be hospital and boarding-schools for boys and girls, such schools to be maintained for the present in the existing school buildings in London and at Hertford. But within three years from the date of the scheme, the Council of Almoners are to acquire a suitable site, within convenient distance of London, and provide buildings for 1,000 boys as boarders—*i.e.*, 200 boys in the Upper or Grecian School, 400 boys in the Middle School, and 400 boys in the Lower School; and they are also, either by altering the present school buildings at Hertford or by building elsewhere, to provide buildings for not less than 400 girls as boarders—*i.e.*, 200 girls in the Upper and 200 in the Lower School. There are provisions for the appointment of a high master, head masters, and assistant masters (none of the masters need be in orders), and of a high mistress, head mistresses, and assistant mistresses. The limit of age, for both boys and girls, for entering the Lower Schools is eight, and for leaving the Upper Schools nineteen years. Children are only to be admitted into the Lower Schools on presentation by those qualified to present, and on petition by the parents or guardians. The 400 places in the Lower School for boys and the 200 places in that for girls are to be distributed among various persons and bodies. The president of the foundation may present one boy and one girl; the Lord Mayor, two boys and two girls; the Aldermen, 34 boys and 16 girls; the Common Council governors, eight boys and four girls; the donation governors and governors by special vote, 270 boys and 130 girls; and other persons and bodies have rights of presentation in respect of various trusts. The subsisting rights of the Queen are saved, for which not more than six places in all will be required. Petitions for admission are to state whether the child presented is related, and, if so, in what degree, to any governor. No governor is to present his child or grandchild, and no presentation is to be the subject of any sale or bargain. The Council of Almoners is to inquire into the character and health of each child prior to admission, and the pecuniary circumstances of its parents, and its relationship (if any) to a governor. Of the 400 places in the Middle School for boys, 200 are to be alloted to boys to be promoted, according to merit, from the Lower School. In granting such promotions the Council of Almoners are to make arrangements for filling up vacancies among the King's boys in compliance with letters patent of Charles II., and in filling up such vacancies a preference is to be given to sons of naval officers. Forty places are to be allotted to boys nominated by the Council of Almoners, such boys being sons of persons distinguished in literature, science, art, or the public service of the country who have left their families insufficiently provided for; 100 places are to be competed for by poor boys nominated for competition by donation governors or governors by special vote; and 60 places are to be competed for by boys under 13 who have been educated for the three years immediately preceding at a public elementary school in the metropolis and have passed the sixth standard, and are recommended as fit candidates by the manager of their last schools. Of the 200 places in the Upper or Grecian School for boys 100 are to be allotted to boys promoted according to merit from the Middle School; 20 to the sons of distinguished persons, as in the Middle School; and 80 to paying scholars, to be competed for by boys nominated for competition by donation governors and governors by special vote. Of the 200 places in the Upper School for girls 100 are to be allotted to girls promoted according to merit from the Lower School; 40 to the daughters of distinguished persons, as in the boys' Middle and Upper Schools; and 60 to paying scholars, to be competed for by girls to be nominated for competition by donation governors and governors by special vote. In all cases where children are admitted otherwise than by competition they have to undergo satisfactorily an entrance examination. All the scholars, except the paying scholars in the Upper Schools, are to receive free maintenance, instruction, and clothing. The fees for the paying scholars are to be not less than £40 nor more than £50 a year in the case of boys, and not less than £30 nor more than £40 in the case of girls. Religious instruction is to be given in accordance with the doctrines of the Church of England, but provisions are made for exemption from religious instruction and worship in the case of day scholars, where the parents or guardians claim such exemption. The nature of the secular education in all the schools is indicated in the scheme, and it is provided that reports shall be made yearly by the head masters and mistresses. There is to be an exhibitions fund, from which the Council of Almoners are to make grants at their discretion for exhibitions to the Universities, for payment of fees at schools of art or training colleges, and of apprenticeship fees, and for advancing the boys and girls in life, &c. Provision is also made for the future enlargement of the schools. The jurisdiction of Her Majesty, as visitor of the foundation, is to be exercised only through the Charity Commissioners. The scheme will bear the date the day of its approbation by order in council.

THE FRENCH ARMY CHAPLAINS.—General Farre has issued an order enforcing the immediate execution of the law suppressing military chaplains. He reminds the officers and soldiers that they are not to belong to any associations, or to take any pledges but those binding them to military discipline. This refers to the mixed clerical and military clubs, one of which was lately held in the vaults of St. Augustine. The *Univers* gives an emotional account of the leave-taking by the chaplain of the Ecole Militaire of a large congregation of generals, officers, and their wives and daughters. "It must not be supposed," says the correspondent of the *Daily News*, "that the Government desires to prevent soldiers from attending such religious services as their consciences dictate. The regimental chaplains were Ultramontanist agents, and it has been thought necessary to purge the barracks of them."

THE POPE AND ST. THOMAS AQUINAS.—Leo XIII., on the 4th inst., celebrated the anniversary of his encyclical on the Thomastic philosophy, by the promulgation of one proclaiming its author patron of all Catholic universities, lyceums, and schools. His Holiness takes this occasion to dwell anew on the learning and virtues of the angelic doctor, and to deplore the emancipation of reason from authority effected in the sixteenth century.

MR. ANGUS, "PROMOTION BY MERIT."

EIGHT years ago the *Manchester Examiner and Times* began to publish a series of letters over this signature which were devoted to the exposure of the manifold abuses connected with the system of purchase in the Church. How it came to pass that a young Manchester merchant was induced to devote his attention to a subject so foreign to his daily pursuits is, we imagine, not difficult to ascertain. Manchester is believed to be rich, and rich men are the people among whom the agents for the sale of advowsons and next presentations are in the habit of looking for customers. The heads of shipping houses who have amassed a fortune, and deserted the ancient faith of their fathers, sometimes think that the best thing they can do, after setting up a well-appointed barouche as a tribute to society, is to buy a nice living for the son who is to perpetuate the old or sometimes the new family name. A wealthy commission agent, it may be, has a lad who comes back from college showing an utter lack of capacity for Manchester business, and the fond though regretful father resolves that, as Tom is no good for trade, he will make a "gentleman of him," and instal him in a comfortable vicarage somewhere in the shires. An affluent brewer or a prosperous calico printer may have a daughter who has set her thoughts on things above, as represented by a handsome curate, of faultless tie, and well-cut gaberdine, skilled at croquet, expert in lawn tennis, and fluent in those sentiments which are the opposite of the Commination Service; and as the young lady—like most Manchester young ladies—has a will of her own, there is nothing for it but to make such provision for the loving pair as is offered on marvellously favourable terms in one or other of the circulars which describe any number of "Advowsons for Sale" with commodious parsonage, liberal stipend, few parishioners, and a pack of hounds in the vicinity. Mr. Emery Stark and his colleagues know all this, and weekly distribute the advertisements of their wares in Manchester warehouses, so that it is not, or was not, unusual to see those seductive placards strewn among bills of lading estimates, pattern cards, and what not, on many a merchant's desk. In this way, probably, though it is only an assumption, the gentleman whose "counterfeit presentment" we present to day, had his attention first directed to the manner and the extent of the iniquitous traffic which, even to this day, makes simony an important branch of British commerce.

In a very modest way did the young writer begin. His letters were pithy and amusing, and treated an old subject with new spirit and fresh information; but he had not learned the style, or else he had not accumulated the material for extending their length to the column or more, to which of late he has expanded his matter. Their quality and their truth told, however. In his second letter he pointed out that of the 13,300 livings in the Church 5,401 may be set aside as belonging to private patronage, leaving a balance of saleable livings numbering nearly 7,900, of the value, as near as could be estimated, of four millions of money. This startling statement was followed by other not less astounding revelations, all made in perfect good humour, and explained in the clearest style. It naturally followed that before the correspondence had gone on a year "Promotion by Merit" had made a reputation, and that he had come to be regarded as one of the most trenchant advocates of the principle which is happily described in his *nom-de-plume*. From that time to the present, for his last letter appeared on Monday, Mr. Angus has kept steadfast to his work. His first four letters were published in pamphlet form, and were soon out of print. Two years ago, at the request of many friends who desired to possess the results of his research in a more permanent form, he reprinted thirty-five letters, and, as published by Messrs. Ireland and Co., Mr. Angus's book forms a complete handbook to all the evils which grow out of the existing system of Church Patronage.

The value of the book in this respect was admitted by no less loyal a Churchman than Mr. Edward Herford in his evidence before the Royal Commission appointed by the late Government to inquire into the general question of Church Patronage. Mr. Herford gave valuable evidence, which he heartily confessed was mainly derived from the writings of the subject of our illustration. By many Church Reformers, who share Mr. Angus's feelings, and feel shame at the facts he has brought to light, it was regretted at the time that he did not give evidence himself on a subject than whom none is better qualified to speak. He had, however, an excellent substitute. Certain commissioners were anxious to know what were the motives of the writer of the articles. Mr. Herford assured the august body that his friend's motives were to purify the Church, and not to injure her. That, we are aware, is doubted by some of those who have felt the lash of Mr. Angus's criticism, and it may be worth while to point out that it is supported by his own statements in the preface of his book, and in the terms of the address which was presented to him on the occasion of the testimonial. In his preface, "Promotion by Merit," after quoting from Sir Richard Cross that the buying and selling of next presentations is bribery of a grosser character than that for a seat in Parliament, asks the question, "How much longer is such bribery to be tolerated in our National Institution?" Patronage, he remarks, has been abolished by one process in the Irish Church, and by another process in the Scottish Established Church, and he suggests that it will soon be the duty of the electors of the United Kingdom to say, through the ballot box, which process will be the better for the Episcopal Church of England and for the people of England. Though his motives concern us little, having to do with the man only as a public writer, we may quote from the address referred to an opinion of his friends which is at once a tribute to his sincerity and to his style. "Those letters in the *Manchester Examiner and Times*"—thus it runs—"which made the name of 'Promotion by Merit' familiar to the public were read by many thousands whose minds have been informed by the facts your industrious research collected; who have admired the trenchant force of your style, and who have been charmed by the irony which has relieved without embittering your argument. A Nonconformist yourself, it must have been the more gratifying to you that the distinguished prelate who presides over this diocese has expressed his sympathy with the object of one whom he calls 'a brilliant writer,' nor is it without legitimate pride that you may say that from many other Churchmen you have received encouragement in your efforts to free the Church of England of an evil system which the Episcopal Bench and Ministers of the Crown have denounced in language as emphatic as your own. You need no longer rest content solely with the sympathy and aid of Church reformers. It is your privilege to see that the seed you have sown has taken root. The public opinion you contributed so much to form, and have striven so earnestly to educate, has already compelled a first step in a practical direction to be taken. The debates in Parliament and the consequent appointment of a Royal Commission are in no small measure due to the simoniacal transactions you unearthed, and the startling facts you brought to light with regard to the scandalous manner in which Church patronage has been and still may be freely bestowed."

But Mr. Angus is not distinguished by his letters on Church patronage alone. He is an active worker in Liberal politics in Manchester and Salford. His ready pen is often used in the discussion of important business questions in the Manchester newspapers. He was one of the earnest workers who a few years ago, by arousing public opinion outside, effected a great reform in the internal administration of the Infirmary. Of all his voluntary contributions to periodical literature, however, the one subject on which he is, perhaps, proudest of his success, is in curtailing the late hours which used to prevail in the shipping houses of Manchester. Some fifteen years ago the carriers took goods for Liverpool till twelve p.m., and for other ports, except London, till eight p.m. Mr. Angus found that in other towns no goods were taken by the carriers after five or six p.m., and he began a correspondence in the *Examiner and Times* advocating a restriction in the hours for collecting goods from Manchester warehouses. He was fortunate enough to find many antagonists who declared that Manchester would be ruined if the hours were altered; and taking advantage of the opportunity of carrying on a controversy he continued to write for a long time, and then succeeded, single-handed, in altering the hour for Liverpool from twelve midnight to eight p.m., and for other ports from eight to 6.30 p.m. This was a great gain to the carriers, the carters, and to the *employés* and packers in shipping houses. After a lapse of a few years, Mr. Angus resumed the attack, and finally succeeded in fixing the hours at 6.30 for all ports, to the great advantage in health and sobriety of all engaged in the shipping trade. Mr. Callender, Mr. Malcolm Ross, and others assisted in the movement towards the close of the contest; but most of the correspondence that appeared in the newspapers was from the pen of the subject of our notice.

It will be seen that the little leisure permitted to a Manchester business man has been profitably utilised by Mr. Angus, and it may be said to his credit that few men, under such conditions and within so short a time, have made a more honourable position in the esteem of their fellow-citizens.—*Momus*, July 29.

AN IRISH LANDLORD'S VIEW OF THE DISTURBANCE BILL.

[FROM A CORRESPONDENT.]

A TRIP to Ireland has one result which Liberals should lay to heart who undertake to find hasty remedies for chronic maladies. It has impressed me with the conviction that Mr. Forster was ill-advised in bringing in a measure so sweeping in its extent and bearing as this is, to provide a temporary check for a state of things which was, at worst, local only. That there are particular cases of hardship, and bad landlords who are taking advantage of the times to press hard on their rack-rented tenantry, none would deny. But the cases are, on the whole, so rare and exceptional, that it seems to me unwise to bring in a Bill of such a sweeping character, which was certain to alarm holders of property all over the country, and to drive them, as one man, into the Conservative camp. Of the want of tactical skill which could endanger the stability of the Liberal party on a question of confessedly secondary importance, I shall say nothing. That has been discussed elsewhere, and does not affect my main contention, which is that the Bill was too summary and peremptory. It preceded the report of the Land Commission, now about to sit, instead of following. It had the air of being brought in to conciliate the Land League. I have only to tell you how it is regarded by Protestants of all classes in Ireland, and leave you to form your own judgment on it. They say that Mr. Gladstone, with his all too-ardent, sympathetic nature, feeling that he has hopelessly lost the goodwill of the Protestants, has now resolved to fall back on the Roman Catholic section of the community for support. He lacks, it is said, the hard fibre of a Peel or a Clarendon, who desired to be just to the Irish. To rule them at all, it is said, they must be ruled as fractious children are. The statesman is to take little account of their likes or dislikes, but to deal out even-handed justice, looking for no popularity, and regarding gratitude as mere sentiment. "Praise to be praise must be real praise," is a sentiment of the *Eikon Basilike*, which, whether put into Charles' mouth by Bishop Gauden or the real outcome of the king's own mind, is a sentiment worthy of a king of men. But Mr. Gladstone, so our Irish friends say—Liberals as well as Conservatives—is not fastidious enough as to the quarter from whence praise comes. He is too greedy of applause, must be to some extent the "People's William," and since Irish Protestants are still sore and suspicious, he has thrown himself into the other camp, and is ready to go a mile with the Land League on condition that he is not asked afterwards to go twain.

I am not so much echoing these objections of Irish Protestants as simply reporting them, but I am bound to say that the Disturbance Bill struck me at the time as a hasty measure to deal with a crisis which is rapidly passing away. My recent visit to Ireland has only confirmed these anticipations of an English Liberal. I found in the first place that the distress had been much exaggerated. It was partial at worst, and any special commissioner going through the Black Country, or the East-end of London would at any time last winter have dragged to light tales of suffering at least as harrowing as those which Mr. Tuke, the able commissioner of the Friends, has put together in the West of Ireland.

But enough of that; whether the distress was great or small, it should be dealt with thoroughly or not at all. To bring in a Bill relieving the peasantry from the obligation to pay one class of debts, while all other debts could be enforced in the usual way, was to draw perilously near to confiscation. To make such a measure at all even-handed, if the occupiers of land were relieved from their liabilities to the owners, the owners in their turn should be relieved from liabilities to mortgagees, annuitants, and others, who had charges on these encumbered estates. The Disturbance Bill seemed to forget that owners are at best only limited owners, and in most cases enjoy only a profit-rent out of their estates. They are thus placed

between the upper and nether millstone, and would have been soon ground to powder under the operation of such a Bill. The State, if it meant to deal fairly, and not play into the hands of the Land League, should have suspended payments all round, and, failing this, should leave owners and occupiers to settle their differences, as they are doing fairly well enough, under the operation of the existing Land Laws.

This brings me, in the last place, to the true remedy, which I am only surprised has not been already proposed from the Treasury Bench, as it certainly will be in a year or two. It is not to the credit of the Ministry that they allowed the Bill of my relative, Mr. Litton, the Member for Tyrone (a Liberal, but not a Home Ruler, and of a type which you would thoroughly approve of) to be talked out. Mr. Litton proposed to extend the Ulster Custom of Tenant Right to the whole of Ireland. This would have met the case. The Conservatives would not have seriously opposed it, and the House of Lords would most certainly not have dared to rise in a body and kick it out as they did Mr. Forster's Bill. Anyone can read between the lines of Lord Cairns' speech that he is in favour of this solution of the question; and I am betraying no confidence when I say, it is well known that, if the Conservatives were now in power, they would deal with the question on this basis. This being so, I think that the rejection of Mr. Litton's Bill by the leaders of his own party was one of those unkind cuts for which they deserved to suffer. I feel, therefore, that if the Land Laws of Ireland are to be put on a satisfactory basis, the Ulster Custom must be given the force of law throughout the four provinces; and, what is more, landlords must have no power, as they too often do in Ulster, to contract themselves out of it.

As a matter of fact, the custom already exists in the South. I do not speak without knowledge. One case on my own property will illustrate this, and mine is no exception, but rather the rule. A widow, with a farm of about forty acres, at a moderate rental of £1 an acre, was in arrears with her rent, and, besides, owed other debts, about £300. With my consent, she sold the goodwill of her farm for £450, far more than it would have fetched in the Landed Estates Court; and, after paying all her debts, including arrears of rent, had £150 with which to set up in America. Surely this is a simpler solution than a Bill which, attempting to adjudicate between landlord and tenant, only makes confusion worse confounded. I have no doubt the Land Commission now sitting will devise a scheme which has only to be embodied in a Bill in order to meet the case, and reconcile the jarring interests of owners and occupiers. In any case, the motto of the Ministry should be, *festina lente*. A few months will show whether the crisis is over; in any case, the time to begin to build a bridge is not when the torrent is raging, but when the flood has subsided, and foundation can be reached without cost or danger. J. B. H.

DR. TANNER'S FAST.

Dr. Tanner completed at noon, on Saturday, the forty days which he had assigned to himself for his fasting feat. The correspondent of the *Standard* supplies this account of the proceedings at the termination:—"The hall was densely crowded with spectators, who were mad with curiosity and excitement. Dr. Tanner entreated them to fall back and give him a chance to breathe, but the crowd pressed around him as the hour of noon approached. When the steam whistle blew to denote that his fast was over, Dr. Tanner jumped on a chair and swallowed a peach, notwithstanding the remonstrance of the watchers. The crowd cheered enthusiastically, and many spectators embraced him. Outside the ante-room were 1,200 people, who greeted him with great cordiality. Dr. Tanner was then weighed, and found to scale 120½lb. His pulse was 92, respiration 17. Descending from the scale, Dr. Tanner immediately drank a glass of milk, and called for water melon. The physicians remonstrated, but Dr. Tanner voraciously ate several slices, rejecting the fibre, and swallowing only the juice. The physicians protested that he would kill himself, but Dr. Tanner continued to eat the water melon. During the afternoon he repeatedly ate slices of melon. After drinking an ounce of Hungarian wine, he ate half a pound of beef steak, swallowing all but the tough parts. He drank another ounce of wine, and followed this with a slice of melon. Then he ate an apple, and called for another steak, of which he ate half a pound. He then drank another ounce of wine. His stomach retained all the food that was taken, and Dr. Tanner suffered no nausea. He appeared to be in excellent spirits, and said he felt capitally, and would be ready for business by Monday. He retired at eleven o'clock, apparently out of danger. The physicians were utterly amazed at the readiness with which his stomach digested the food. They had arranged a course of treatment, but Dr. Tanner took matters in his own hands, and startled them with his imprudence. He ridiculed them, and said he suffered no injury. The total weight he has lost in the forty days is thirty-six pounds. The total quantity of water he drank is six hundred and sixty-seven and a half ounces. His respiration varied from thirteen to eighteen; his muscular pressure from one hundred and ninety-four to one hundred and fifty-eight. The temperatures show slight variations from the normal point. Practically there has been no fall whatever in the temperature, despite the large waste of phosphates and the drain on the nervous system. His mind has remained clear and active. The loss of water by the lungs was much less than the minimum given by physiologists." Dr. Hammond has written a letter stating his belief that Dr. Tanner faithfully abstained from all food but water. During the progress of the experiment, one of the attending physicians thus replied to the question as to the gain to science which was expected as the result:—"I think a great advantage in the treatment of all intestinal disorders. If a person can fast for this length of time, we can discontinue feeding in cases of inflammation of the stomach and bowels, thus avoiding irritation, and thereby effect cures much more rapidly. It will also illustrate other important medical facts. Besides, if it is generally known that a person can live a longer time than is popularly supposed, in cases of shipwreck, for instance, by exercising the will power, the castaway will be able to hold out longer. In such cases despair is more often the cause of death than the actual lack of food. Finally, if the doctor succeeds, he will demonstrate the power of mind over matter, and the result may lead to the knowledge of many psychological facts which as yet we know nothing of."

The *Pall Mall Gazette* says:—"The early history of Dr. Tanner, like the birth of Thackeray's Jeames, has been 'wrapped in a mystery.' The New York papers, however, throw some light on the nature of the doctor's medical training and private life. He came from England when a boy, and was working at carriage-making when it occurred to him to marry and start a greengrocer's business—for, we presume, 'greengrocer's shop' is English for a 'fruit store.' Mr. and Mrs. Tanner next betook themselves to medical studies, which they pursued in common; and at one time they were joint-proprietors of electro-thermal baths. The pair were separated some years ago, apparently because Dr. Tanner became a bore with his theory that an empty plate contained as much dinner as a healthy subject requires. 'Released from the healthy guidance' of Mrs. Tanner, he began the experiments which have acquired for him a fame that no genius and few crimes could have won so rapidly."

Dr. Tanner, according to a telegram from Philadelphia, August 9, is successfully recovering from his fast, and is eating large quantities of food. He gained 8 lb. in weight in thirty hours, having eaten 11lb. of food and also three water-melons. His stomach is retaining everything. Down to bed-time on Sunday he consumed three water-melons, two quarts of milk, 3½lb. of beefsteak, over a pint of beef-tea, a pint of Hungarian wine, 21oz. of Bass's ale, potatoes, toast, three apples, and one peach. He declines to let his attendants regulate his eating, which continues almost the entire time he is awake. Dr. Tanner says that he feels constantly hungry, and he expects to fatten soon.

ECCLESIASTICAL MISCELLANY.

The Jesuits.—It is stated that Hales-place, Canterbury, the residence for many years of Miss Barbara Hales, a Roman Catholic lady, has been purchased by the Jesuits for the purposes of a college. The sum of £24,000 is to be paid for the property, which includes fifty-seven acres of land. The college is to accommodate 150 students.

Peter's Halfpence.—An association, styling itself "The Universal Union for Daily Tribute to the Supreme Pontiff," has been formed in Rome, embracing, through affiliated societies, the whole Catholic world. Its aim is to induce the faithful to contribute one centime daily towards the support of the Pontiff and the expenses of his churches.

A Bit of Gratitude.—The Hon. A. F. Egerton was present at the laying of the corner-stone of a new mission school at Farnworth in connection with St. John's Church, and in the course of a brief address said Churchmen owed a great debt to Dissenters for having wakened them up by the rapid progress which they themselves had made.

Rev. J. T. Conant, D.D., of Brooklyn, has, we learn from the Boston *Congregationalist*, accepted the offer of Captain Ebenezer Morgan, of Groton, Connecticut, to give £5,000 for "a revised translation of the Bible which shall give due prominence to the doctrine of immersion." Dr. Conant expects to finish his work in about four years.

How it Looks at a Distance.—A Ceylon correspondent writes:—"What a ridiculous fuss has been made over Bradlaugh. It is impossible for good folk at home to realise how absurd it appears to observers at a distance, to have the first legislative assembly in the world, with more work before it than it can get through, spending so much time over a matter not worth five minutes' consideration."

The Tithe Question.—"A Tenant Farmer," writing in the *Mark Lane Express*, after referring to the tithe as a tax on the skill, capital, and industry of the payer, proceeds:—"We are told by the tithe receiver that it is in lieu of rent. Perhaps it may have been so in the past; but since the Commutation Act of 1836 we have had the introduction of Free Trade, which has placed the British farmer in a totally different position. This being so, I ask, is it not fair and honest that the Act of '36 should be repealed? We are told, again, that it is not a tenant's, but a landlord's matter. I beg to demur to this statement. I am an occupier of 500 acres of land, on this land the ordinary and extraordinary tithe is over £150. So far, in consequence of the depressed state of agriculture, my landlord has met me fairly by an abatement in one case of twenty per cent. All honour to such conduct! On the other hand, I have appealed to the tithe receivers. The recipients are holding high positions in the State Church, with incomes derived from the State in one instance of nearly £15,000 a-year. I have pointed out that for forty years past they have been receiving considerably more than they were morally entitled to. I have laid before them the fact that thousands of families are being ruined in consequence of the unfair burdens at present put on the land. But this appeal is all in vain; their motto is, 'We will get all we can and keep what we have got. Ruin or no ruin, we care not a rush for the farmer; we will have our pound of flesh, right or wrong.' I could tell you much more, at which any honest man would cry shame. Yet these are the professed followers of Him who went about doing good. I ask every tithepayer to protest against such an imposition, and demand redress. The deputation who waited on Mr. Chamberlain proved that they had 'a true bill' and a real grievance. If, as some say, tithe is a mortgage on the land, I should like to be enlightened on the subject, and see the production of the title deeds."

The National Sunday League.—By permission of the directors the members of the National Sunday League visited the Crystal Palace on Sunday afternoon. The Picture Gallery was open until five o'clock, and Mr. Marriott had on view his curious and interesting exhibition of bees, which was rendered highly instructive by the explanation given to visitors by the proprietor. The majority of the visitors assembled in the Egyptian Hall at four o'clock, where the president of the society, Mr. James Beal, read a telegram from Dr. G. G. Zerffi, F.R.Hist.S., F.R.L.S. (who was to have delivered a short discourse on Egypt and the ancient Egyptians), regretting his inability to attend through sudden illness. Mr. Beal then delivered an address, in the course of which he expressed the hope that the day would soon dawn "when creeds would cease to retard progress." The visitors, numbering about 500, then dispersed to view the various courts and the grounds of the Palace.

The Murder of an American Missionary.—Details have been received at Constantinople concerning the murder of Mr. Parsons, the American missionary, mention of which was made last week. Mr. Parsons, in company with an Armenian servant, was making a professional tour in the mountains to the east of Ismid, and on Wednesday night camped out by the roadside in the vicinity of some Zuruks, a pastoral, seminomadic tribe, who are met with in various districts of the vilayet of Broussa. Two Zuruk shepherds, who have since been arrested, confessed with cynical composure that they shot the two travellers as they lay asleep, and robbed them of their money, amounting to less than £1 sterling. According to their own account of the affair, they determined at first simply to rob the travellers, but on mature reflection, and remembering that they were only Giaours, they resolved to kill them. As Mr. Parsons did not reach his destination at the expected time, and as his horses were found wandering about the hills, his friends caused a search to be made, and the two bodies were discovered under some bushes, near the spot where the crime was committed. The authorities, on hearing that a despatch on the subject had been sent to the British Embassy, showed more than their usual zeal on such occasions, and, by threatening a wholesale arrest, induced the Zuruks to give up the criminals. The two men are now in prison, and have already made a full confession. As they are neither Circassians nor Bosniaks, and have probably no influential protectors in the palace, the *Times* correspondent says it is not impossible that they may be executed; but the fact of their being Mohammedans may put obstacles in the way of the ordinary judicial procedure. During the half-century of American missionary enterprise in Turkey this is only the third case of a missionary being murdered, and it is only just to the Turkish people to state that not one of the crimes proceeds from religious fanaticism.

Hindooism and Cruelty to Animals.—The systematic cruelty practised on animals by the natives of this country is one of those things for which it is difficult to account. The genius of the Hindoo religion regards the life of all creatures as sacred, and wherever there is a purely Hindoo government, whose institutions are totally free from European manners and customs, there we find an almost ludicrous regard for the life of all animals. The most loathsome and dangerous of animals are scrupulously protected from death. This protection does not, however, extend to a regard for the comfort of the animals. So long as the letter of the law is attended to, and the animals not actually deprived of life, no regard seems to be had as to whether they are tortured to the verge of death or not. In many native States the slaughter of cattle for food is entirely prohibited, and the European and Mohammedan residents have to "kill" outside the State, and convey the meat to the market, often long distances sufficient to cause its deterioration. At the same time, in these very States, Hindoos are permitted to starve their cattle, to work them absolutely to death, and to exercise as much ingenuity as they please in the matter of torturing them, the prohibition only extending to actual deliberate killing. Those of us who dwell in towns do not require to be told of the systematic cruelty practised on the bullocks, whose unfortunate lot it is to drag the carts about our streets; and those of us who have travelled much in the mofussil know the abominable cruelties to which the ordinary dâk pony is subjected. The explanation of this anomaly seems to be the extremely ceremonial nature of the religions of this country, both Hindoo and Mohammedan. So long as the letter of the law is not broken, the spirit may be infringed with the utmost impunity; and this, coupled with absolute indifference to the comfort of the lower animals, seems to account for the hard usage to which these animals are subjected in a country where the life of the meanest animal is religiously held sacred.—*The Friend of India and Statesman.*

Horsewhipping a Curate.—At the Ottery St. Mary petty sessions a summons for assault—and one which has been the subject of considerable local talk—came on for hearing. William Hoare Smith was charged with assaulting Walter Burne Gurney on July 15. The defendant is the son of a well-known exhibitor of live stock, and lives at Whimple, and the complainant is curate of Whimple. Mr. Gurney has occupied his present position between three and four years, and until recently has been on very friendly terms with the family. When the curate was married, some six months since, the Smiths took a prominent part in getting up a testimonal to him. A few weeks since Mr. Smith returned with his wife to Whimple, and they have since lived there. On Sunday, July 11, Mr. Smith, his wife, and his father and mother, attended Divine service at Whimple church. The complainant, who was the preacher, took for his text the words, "The wages of sin is death," and in his sermon denounced the sins of immorality, unchastity, and drunkenness. On the following morning the father and mother of the defendant called upon the rector and complained of the sermon, and it was plainly hinted that the curate would receive a horsewhipping. On Tuesday the defendant himself called at Mr. Gurney's lodgings and announced his intention of horsewhipping that gentleman, but the curate was not at home. On Thursday the curate went to one of the churchwardens, Mr. Venn, and asked Mr. Venn to accompany him to Mr. Smith's. Mr. Venn consented, and on the road they were met by the defendant, who immediately charged the curate with having preached "at" him in the sermon in question, and after some words had been exchanged he boxed Mr. Gurney's ears, and then pulled from under his waiscoat a dog-whip, with which he thrashed the curate. After some little time Mr. Venn and others interfered, and the affair was so far terminated. When it came before the magistrates an application was made to have the summons withdrawn, the defendant undertaking to give an ample apology, to pay all the costs, and to give £25 to the hospital. After some discussion the bench agreed to this course.

Prosecutions of Ritualists.—Lord Penzance had before him, on Thursday, three prosecutions for alleged illegal Ritualistic practices. In the case of the Rev. T. P. Dale, rector of St. Vedast, Foster-lane, an application was made to declare him in contempt for disobedience to the order of the court; but, owing to a technical objection made by Lord Penzance to the form of the proceeding, the matter was postponed to the 28th of October. Similar applications were made in the cases of the Rev. R. W. Enraght, of Bordesley, and the Rev. S. Green, of Miles Platting; but, owing to some mistakes in the affidavits, these cases were also adjourned to the 28th of October.

The Jesuits and the Jersey Assembly.—A Bill has been laid before the Jersey States Assembly in view of the expected arrival in that island of Jesuits banished from France. By the terms of this Bill it is proposed to enforce the provisions of an Act of George IV. against the establishment of the Order of Jesuits in England. The Act provides that no establishment of the kind shall be allowed to immigrate under pain of banishment for all concerned, and no religious order is allowed to open a scholastic institution without the permission of the Assembly under a penalty of £50.

The American Wide-Awake.—We recently drew the attention of our readers to this very attractive illustrated magazine for young people. The August number contains, besides further chapters of some capital serial stories, a profusion of short tales, sketches, poetry, and comicalities, which will be sure to commend it to public favour. (Publishers: James Clarke and Co., 13, Fleet-street.)

NORTHERN CONGREGATIONAL SCHOOL, SILCOATES.

ON Wednesday, August 4, the annual meeting and distribution of prizes took place at the Northern Congregational School at Silcoates, near Wakefield. The business meeting was presided over by Mr. W. H. Lee, the Mayor of Wakefield, and treasurer to the institution.

The Rev. J. R. WOLSTENHOLME, the honorary secretary, read the forty-ninth annual report. The committee regretted inability to report such an increase in the school roll as might have been expected from the educational successes of the last three years. "The number of boys who have entered during the year has been only sixteen, twelve being sons of laymen, a decided increase on the number received last year. The very small number of ministers' sons admitted has been due to causes which your committee have only too often had to mention before. A diminished subscription list and a small number of laymen's sons prevent the doors of the school being opened as widely as could be desired. In spite of a considerable curtailment in expenditure, it is impossible, under existing circumstances, to admit a single additional boy at the minimum rate, although applications, some of them being of a pressing character, are constantly being made."

The following was the report of the Examiner:—

CAMBRIDGE, March 22nd, 1880.

To the Secretary of the Local Examination Syndicate.

SIR,—I have the honour to lay before you for the information of the Syndicate a report of the examination of the Northern Congregational School, at Wakefield, which I have for the third time examined. On this occasion, as last year, the examination was carried on simultaneously with the Cambridge Local Examinations. The school has been described in former reports. The number of boys is now sixty. I can repeat the favourable report I have twice given: The manner and behaviour of the boys are good. *Attainments*—The writing and spelling are good all through the school. *Latin.*—Classes I. and II., translation papers on Virgil, Aen: VI., were done by these classes. The translations of Class I were very fair indeed. The "local" candidates got good marks for the most part, four of them obtaining distinction, and four more passing. The parsing was not so good. In Class II. some papers were good; the majority rather poor, especially in parsing. In accidence. Class I. was generally good, and Class II. very fair, though two or three papers were rather poor. They were weaker in verbs than in the other parts. Class III. On the whole this class was better in proportion than the upper classes. The translation was distinctly good; the parsing, perhaps, on the average, rather weak. Classes IV. and V. These classes were, for the most part, examined *viva voce*. Class IV. was fair, but not, I think, so good as Class V., who answered very fairly. Their accidence might, however, I think, be better. *Greek.*—Class I., of six boys, five of whom were "local" candidates, was fairly good. One boy, who has obtained a distinction in the "local," got decidedly good marks. The other four "local" candidates all passed. Class II., on the average, very fair. Declensions fair, conjugations bad, parsing moderate, translations distinctly good. In both Latin and Greek the translations were good. The parsing was not so successful. *French.*—The pronunciation was about the same as last year. Classes I. and II. took the "local" paper. The result, I think, was very satisfactory. Of the "local" candidates, fifteen passed, and eleven got above, or just about half marks. The remaining boys all seem to have been well taught, and are very promising. Class III. In this class the work was only moderate. The translation was better than the grammar. Class IV. This class was examined *vive voce* for the most part. The result was moderate. A few English sentences were put into French well. *German.*—The one "local" candidate, who succeeded, got very fair marks. Two of the others did well, the remaining four moderately. *English subjects.—Scripture.*—Classes I. and II. took the "local" paper. Twelve passed, one boy with distinction. In St. Mark, they for the most part did well; some of the boys extremely well. The Old Testament was not good. Class III. did a paper on St. Mark. The result was not very good. Class IV., examined *viva voce*, was very fair upon the whole, intelligent and well taught. *English History.*—The history of Classes I., II., and III. was, upon the whole, unsatisfactory; not to say bad. Eleven "local" candidates passed, but in no cases obtained good marks, while six others failed to satisfy the examiners, and four others barely did so. Class IV. was much better, and did a fair paper; and Class V., examined *viva voce*, was very good, accurate, and intelligent. *Geography*, as last year, decidedly better than the history; seventeen "local" candidates satisfied the examiners. Class V., examined *viva voce*, was, throughout, very fair, the upper half good. If both history and geography cannot be accomplished, I should advise that the preference be given to the former. *English Grammar.*—This was a very good subject throughout the school. The seventeen "local" candidates got very good marks, and all passed. Class V. again did well in *viva voce*. *Shakespeare.*—The paper was, upon the average, done fairly. *Arithmetic.*—Of arithmetic I should report much the same as last year. I think the average decidedly good. The seventeen "local" candidates all passed. Class V. were undoubtedly improved, and did fairly. *Euclid.*—Six boys were examined in Books I. to IV. and VI., and six in Books I. and II. The performance was pretty fair, seven boys passing the "local," one with distinction in mathematics. *Algebra.*—Fifteen were examined in this subject. One "local" candidate did pretty well, and obtained a distinction, as already stated. Six others passed. The average was moderate. *Trigonometry.*—Three "local" candidates were examined. One, who obtained distinction in mathematics, did fairly, the other two badly. *Mechanics.*—The aforesaid one "local" candidate was examined, and did fairly. *Chemistry.*—Eleven boys were examined. I was pleased with the result. One boy did a very good paper, and obtained distinction in natural philosophy. *Astronomy.*—A great number of boys attempted a paper on this subject. Two did very well. Considering the subject is only taught in a weekly lecture to the whole school, the result was, upon the whole, very satisfactory. *Drawing.*—Six boys passed the "local" examination, one with distinction. *General Results.*—Upon the whole, I am quite satisfied with the results of the examination, and the opinion I have twice expressed is again confirmed. There can be no doubt that Mr. Field's management is in all respects good and successful.—I am, sir, your obedient servant, G. B. ATKINSON, M.A., Mathematical Lecturer and late Fellow of Trinity Hall, Cambridge.

The MAYOR, in his capacity as treasurer, then read the cash account, which showed that whilst at the beginning of the year there was a balance of £54 18s. 6d., in hand, at the close of the year there was a balance of £271 7s. 11d. due to the treasurer. There were various items to come in when the balance sheet was made up, and when these were received the loss against the school would be reduced to £176 7s. 4d. There had been a diminution in the amount of the fees during the past year, as compared with the previous year, of £329 2s. 4d., the subscriptions in 1878-9 were £40 10s. in excess of the amount received in subscriptions in 1879-80; and these two items accounted in a great measure for the deficiency of the present balance sheet. He hoped the committee would be able to devise some means of dealing with this unsatisfactory state of things, and that Silcoates School might participate in the improvement which they all sincerely hoped would shortly take place both in agricultural and commercial affairs. In moving the adoption of the report of the committee, he said, that as Silcoates School was essentially a denominational institution, and as they had no other institution of the same character in the county, it seemed to him a reflection upon their denomination that the school was not better supported. After they had provided school buildings which were so commodious and suitable in every respect, and had procured a head master in whom they had perfect confidence, still they had only sixty or seventy boys in the school. They had ample accommodation for one hundred boys, and the teaching staff would require very little addition if the number of pupils was double what it was at present.

Rev. C. H. BRADBURY, seconded the motion, which was carried.

On the motion of Rev. J. S. EASTMEAD, seconded by Mr. MASSIE, of Bradford, thanks were voted to the committee and officers.

Rev. J. P. PERKINS, of Ossett, proposed, "That this meeting hears with great satisfaction of the success which has attended the educational department, and hereby tenders its cordial thanks to the head master and assistant masters, and also to the matron, for their services during the past year." Mr. Perkins said he was afraid they often regarded such resolutions as the one he had proposed as mere formalities, but he hoped they would not have that feeling in regard to his resolution. He considered they had in the report the highest guarantee that the school was in an efficient state, and from his intimate knowledge of the head master he knew it was his wish to make the school, and the boys who attended it, successful.

Rev. J. YONGE, of Warrington, in seconding the motion, took the opportunity of tendering his personal thanks to the masters and matron for what they had done for his sons. He spoke with a special degree of gratitude, for his eldest boy had been at the school seven years, he had another boy in the school, and a third would enter it next term. He assured them that if any word of his could help the school he would only be too glad to utter it, because he was sure the parents might have every confidence not only in the masters, but also in the matron. He hoped that the denomination in this county and in Lancashire would do more in the future than they had done in the past on behalf of that most deserving institution. ("Hear, hear," and applause.)

The motion was carried by acclamation.

Mr. FIELD, the head master, briefly returned thanks.

Rev. BRYAN DALE proposed the next resolution, which was as follows:—"That this meeting would urge upon ministers and the friends of the school the importance of their helping cordially in the effort which the committee of the school is making to obtain increased subscriptions, and also to induce laymen to avail themselves of the advantages which the school affords for the efficient education of their sons." Mr. Dale said that at the present time there were about thirty ministers' sons and thirty laymen's sons in the school, and some people had a very erroneous impression with regard to ministers' sons. There were people who said it would be better to give ministers such a salary as would enable them to educate their sons without any assistance from the public, but as people did not do that, it was very desirable that such an institution as Silcoates should be well maintained. There was another misapprehension with regard to ministers' sons who were sent to that school, and that was that all of them were received on the same terms, but that was not so, because there was a sliding scale, and those ministers who could afford to pay for the education of their sons were charged more than those who were only in receipt of small salaries. That school was constituted on this principle, that just in proportion to the amount of subscriptions was the number of ministers' sons educated there, and therefore, if they desired that there should be more than thirty ministers' sons educated at Silcoates, they must increase the subscription list. He thought there was not that sympathy in the work on the part of the ministers of the denomination which there ought to be, and if they expected the school to prosper the ministers must show more sympathy in the school. They all had some influence in their different spheres of life, and he urged them to use it in order to enlist a larger amount of sympathy on behalf of Silcoates. With regard to the falling off in the number of laymen's sons sent to the school, he believed that one reason for that was to be found in the bad trade which had prevailed for some time past, and then there was the fact that the large towns were now waking up to the importance of providing better facilities in their own towns for education, and some parents liked to have their children at home under their own care.

Mr. ESAU HANSON, of Halifax, seconded the motion. He thought the reason why Silcoates School was not filled with the sons of laymen was because laymen did not know what Silcoates School was, and the kind of education which was given there. Many laymen sent their sons to schools where they paid at least twice as much as they would have to pay at Silcoates, and yet they got no greater advantages. He believed if the fact was better known among the denomination than it was at present they would have the school filled with scholars. He urged them to make an effort to get laymen's sons into the school, and to bear in mind that at the same time they were assisting to get ministers' sons into the school they were assisting to educate a larger number of ministers' sons at the school. He had been connected with the institution for a long time, and he had never lost confidence in its efficiency.

Rev. J. R. WOLSTENHOLME explained that the committee had already been stretching a point with regard to the admission of ministers' sons to the school, and he stated that it was absolutely necessary, if they were to overtake the balance against them, that they should have more subscriptions and more pupils.

The pupils then gave an entertainment of vocal and instrumental music, recitations, &c. Mr. J. W. Yonge, the teacher of vocal music at the school, officiated as conductor, and Mr. J. N. Hardy, the music teacher at Silcoates, ably accompanied on the piano. The programme was carried out in a manner that caused much pleasure, and elicited some hearty applause.

Mr. Byles, of Bradford, distributed the prizes. The following is the list of the prize takers:—£5 from Bewglass fund for matriculation, Davies. £5 from Bewglass fund for Cambridge Local Examination, Martin. £3 "Gladstone" prize for Cambridge Local Examination, Martin. £3 "Gladstone" prize for divinity, Bake and Dickinson. £1 "Hudson" prize for essay on Wordsworth, Oakley. "Lee" medal for mathematics, Martin. "Mason" medal for classics, Tubbs. £2 "Wilkin's" prize for modern languages, Martin. Greek—class 2, Herbert. Latin—class 2, Aston; class 3, Johnson; class 4, Clifton. German—class 2, Dickenson; class 3, Keighley. French—class 2, division 1, King *i*; division 2, Nicholls; class 3, Peters *i*; class 4, Peters *ii*. Divinity—class 2, Askren; class 3, Aston; class 4, Colclough. English subjects—class 2, Bake; class 3, Aston; class 4, Jones. Improvement in writing, Cousins. Natural science ("Dodgshun" prize), Tubbs. Drill, Nicholls. Drawing, Sturt *i*. Distinct articulation, Yonge *ii*. Good conduct, Walton.

ROYAL HISTORICAL SOCIETY.—The Lords of Committee of Council on Education have responded to an application by Lord Aberdare, President of the Royal Historical Society, by granting the lecture theatre at South Kensington for a course of lectures on History to be delivered by Dr. Zerffi under the society's auspices. The learned professor will, it is understood, commence his course early in November, and it will be continued every Saturday afternoon for nine months. A prize of ten guineas for an essay on the study of history has been offered by the society in connection with the course. To the society's course young persons attending Board schools will be admitted without charge. The society contemplates further arrangements with a view to promote the study of history.

THE REV. D. R. DAVIES, Congregational Minister of Risca, near Newport, Monmouthshire, makes an earnest appeal on behalf of the families of the unfortunate miners who perished in the recent terrible colliery explosion. One of his deacons, he states, was killed, and has left behind him a sickly, consumptive wife and six young children. Mr. Davies will be glad to receive any contributions which may be sent to him, and we are sure that our readers will not allow this appeal to be made in vain.

ENGLISH CONGREGATIONALISM AT PENMAENMAWR.

THE rapid growth of the resident population, combined with the great and annually increasing number of English visitors who flock to Penmaenmawr to spend their summer holidays, has of late years necessitated many alterations and important additions to the various places of worship in this favourite watering-place. The most recent addition is that of the new English Congregational Church, which was opened on Friday, Aug. 6th. For the last twenty years the English and Welsh services have been held in the same chapel. Much inconvenience was necessarily experienced, and the congregations and services in both languages suffered owing to neither being held at the most convenient hours, there being an additional drawback in the situation of the chapel, which is nearly a mile distant from Penmaenmawr proper. In November, 1877, the Rev. D. P. Davies, the present minister, began to hold English services in the winter as well as in the summer at Mona View, which was kindly lent for the purpose by Mrs. Thomas. This step resulted in the establishment of a new English church, and in the spring of 1878 a school-chapel, to accommodate 120 persons, was erected, at a cost of nearly £500, on a convenient and commanding site, granted upon easy terms by Mr. Elias Jones, Gwredog, Anglesey. The new church occupies the front of this site, and has a frontage of 26 yards on the turnpike road leading from Conway to Bangor. The external dimensions of the new edifice are 77 feet by 37 feet. It is built in the Gothic style, and consists of a nave in one span, having an apsidal end, in which the pulpit is placed, near which a door communicates with a passage leading to the minister's vestry and other offices. The entrance vestibule is placed at the front end, facing the turnpike road, and is tiled and lined with white glazed bricks. The walls are solidly constructed of the bluish-grey local stone, having the plinth course, watertables of buttresses, window sills, and factables of dressed limestone, the jambs and arches of windows being of buff moulded bricks, and the traceried rose windows and labels of red terra cotta. The church has a wooden dado, and is plastered above. The ceiling is waggon-head shape with the main timbers exposed. It is covered with Penrhyn slates, and has an ornamental ventilating fleche, which forms the spire. All the woodwork is of pitchpine varnished, and the windows are glazed with cathedral rolled glass. Mr. Richard Davies, Bangor, was the architect. The church will seat about 350 on the ground floor, and has been erected at an outlay of £2,000. Towards its cost, the members and congregation of the Welsh chapel—chiefly quarrymen—have given £200. Amongst other prominent subscribers are the North Wales English Congregational Union, £100, and its chairman (Mr. Hudson), £100 additional, and the English Chapel Building Society, also £100, with the promise from the latter body of a loan of £300 when the subscriptions amount to £950; Mr. W. Armitage (Manchester), £50; Mrs. Thomas (Mona View) and Mr. W. H. Wilson (Brynderwen), £20; Mr. C. Lamport, and Mr. Hugh Williams (Leicester House), £10 each. The large circular window above the entrance porch and the windows on each side of the pulpit are filled with stained glass, the result of a special collection made by the ladies of the congregation. Friday's introductory services were conducted by the Rev. Samuel Newth, M.A., D.D., principal of New College, London, and chairman of the Congregational Union of England and Wales, and the sermon was preached by the Rev. J. Guinness Rogers, B.A., London. At the close of his sermon, Mr. Rogers announced that he was the bearer of £93 subscribed towards the building fund by members of his own congregation, and of two sums of ten guineas each from Messrs. Spicer. A public luncheon took place in the schoolroom at the close of the service.

The Rev. J. GUINNESS ROGERS, who presided, after proposing the loyal toasts, said that there was one subject which lay very close to his heart, as he believed it did to the hearts of all present. On Monday last, when he reached Inverness, and got the first glimpse of a Scotch paper, he feared that the country was on the eve of one of the sorest, darkest, and heaviest troubles which had ever befallen the English people. (Hear, hear.) He began to think, should the worst be realised, how would it be possible to carry on such a service as the present in a neighbourhood like Penmaenmawr, which was so intimately and pleasantly associated with the name of Mr. Gladstone. (Hear, hear.) When he (the speaker) was at Penmaenmawr, in 1874, Mr. Gladstone was at the very lowest ebb of his political fortunes, and had come down to the Welsh coast with the idea that at the decade of his life he required rest. Yet he was not five minutes in conversation with Mr. Gladstone before he plunged *in medias res*, and warmly discussed the work of the past parliamentary session, showing that it was impossible for him to be insensible to the wants of the English people, or to stay his hand when there was work to be done in the advancement of freedom and the progress and welfare of the country he so much loved. Nonconformists had acknowledged Mr. Gladstone as their true

political leader with a heartiness, a sincerity, and an enthusiasm which had never been accorded to any other political chief. (Hear, hear.) His intensity, his earnestness, his openness to receive truth and to sacrifice everything to the good of his country and the cause of liberty, struck every one who came in contact with him. They devoutly rejoiced that the dark cloud had now passed away, and, remembering the interest which Mr. Gladstone had in Penmaenmawr, he thought it was only right that there should go up to him an expression of that sympathy which was felt for him in this part of Wales when on a bed of sickness, and of the hearty rejoicings and heartfelt thankfulness over the prospect of his speedy return to health. (Hear, hear.) The great sin of Welshman at the present moment was that they loved Mr. Gladstone too much, and that they voted for him. (Laughter.) The *St. James' Gazette* had described the typical Welshman as a man whose library consisted of a Bible and some commentaries thereon, and who voted for Mr. Gladstone. He was glad to find, although the writer of the article in question did not perhaps intend it, these two points so closely associated—a love of the Bible and a love for Gladstone; and he trusted that they would long continue amongst the prevailing characteristics of every true and typical Welshman. (Hear, hear.)

The Revs. D. Burford Hooke (Mold), Dr. Thain Davidson (London), Arthur Mursell (Birmingham), R. Parry (Llandudno), Mr. Whiteley (London), and Revs. Dr. Newth (London), and Ogmore Davies (Liverpool), took part in the subsequent proceedings.

THE LIBERATION SOCIETY AMONGST THE FARM LABOURERS.

WE have received the following reports of meetings in the Eastern Counties held last week:—

Turning to account the limited opportunity which alone can be reckoned upon, harvest being nigh at hand, Mr. Lummis during the past week held four open-air meetings, all of them being largely attended, and denoting a ripened state of feeling, most hopeful and promising. There is great fury, too, in clerical quarters, possibly because it is known that the time is short.

St. James, Deeping.—On Tuesday evening, August 3, the Market Cross was surrounded by a considerable audience of agricultural labourers and others, invited by public announcement to hear an address by Mr. Lummis on "Recent events inside and outside the Establishment." The Rev. W. Marriott presided, and introduced the proceedings in a racy speech. Both the chairman and lecturer were attentively heard, the opposition being confined to certain secret and private assaults made upon them, assaults which defeat their own ends.

Crowland.—One of the largest of the open-air meetings practicable in this district was held here on Wednesday, Rev. W. Marriott again presiding. It was, as usual here, hearty and unanimous. Mr. Lummis again dwelt on the recent events, alluding *inter alia* to the General Election, the Burials Bill, the progress of Ritualism, the Tithe agitation, and coming Reform Bill. Though the meeting numbered 500 persons, there was not the slightest outbreak of disorder or rowdyism, but the most earnest and appreciative attention.

Burwell, near Newmarket.—On Thursday evening an open-air meeting, attended by probably 800 or 900 persons, was held outside the British Schools, it being largely augmented under the expectation of opposition being put in, the assistant curate of the parish having announced his intention to oppose the lecturer. The Rev. C. J. Smith, of Newmarket, presided, and opened the proceedings in a speech of much merit and force. He then introduced Mr. Lummis, who lectured upon his announced subject, "Our Progress and our Prospects." His reception was most hearty and enthusiastic, and perfect order was maintained to the close of his address.—The Rev. C. H. Cunningham then followed. He was also heard attentively except when he outraged the patience and common-sense of the audience, as he did when he declared that he "was *not a Protestant*," and avowed that "education would be *the greatest curse the English nation ever had.*"—Mr. Lummis, although speaking in almost complete darkness, made a lengthy reply; and judging from the tone of the meeting, although no vote could be taken, fully three-fourths of the assembly were completely favourable to Disestablishment.—The Chairman complimented the meeting upon its spirit, and it dispersed in perfect order and good nature.

Watlington, near Lynn.—After one disappointment, by reason of the rain, a good meeting was held here on Friday evening last, when Mr. Lummis lectured on "Our Progress and our Prospects." There was, however, some difference of opinion, which expressed itself in occasional interruptions, and at the close of the lecture, although no formal or regular controversy occurred, the arguments of the lecturer were much canvassed and discussed, as they will be for weeks to come.

THE RESULTS OF THE LAST SESSION OF THE FRENCH CHAMBERS.

LETTER FROM DR. PRESSENSE.

ON the whole, the result of the Parliamentary Session in France which has just closed may be said to be very encouraging, in spite of the unfavourable criticisms of the haters of the Republic and of those impatient Radicals who clamour for an immediate reconstitution of our entire political and social system. The Republic is settled on a firmer basis than ever; every fresh election proves how it is strengthening its hold on the sympathies of the mass of the people, both in the towns and in the country. It is no longer treated with distrust by the Powers of Europe. In its internal affairs, the industry of the nation, favoured by settled institutions, is turning to account the wealth of the country, while at the same time savings are being accumulated by the exercise of that virtue of prudence in their domestic economy, for which the French are justly distinguished. This prudence has always gone far to counterbalance the risks run by their chivalrous and adventurous foreign policy. The splendid surplus of the year which lessens our burdens by 150 million francs, is an incontestable proof of the prosperity, and hence, also, of the profound quietness, of the country. This prosperity is clearly due to the wisdom of Parliament in dealing with questions affecting the industry of the nation, and the development of its material resources.

Parliament has shown itself especially liberal in the aid granted to education in all its branches. By means of the sums set apart for schools and lyceums, the number of these educational establishments has been largely increased, and the salaries of the teachers augmented. Normal schools for masters and mistresses, the cost of which is in great part defrayed by the State, have been made compulsory. Organisations have been formed for higher primary instruction instruction in agriculture, and training for the professions. A similar system for young women is only waiting the vote of the Senate to come into operation. The passing of these laws has not made much noise, because they met with no opposition, except from the clerical party, which instinctively hates the daylight and prefers the dull glimmer of torches and wax candles. But, quietly as they have been introduced, there can be no question that these apparently modest reforms will renovate the entire life of the country.

This vast development of national education is making us a new people. Its influence is silently permeating even the remotest corners of the land, where schools are being multiplied indefinitely. While the children and the youth of France are thus receiving the benefits of education, the army—which made such a brilliant display in the sunshine of July 14—is strengthening and reorganising itself and receiving into its ranks the flower of our manhood. In all these ways France is renewing her youth, and preparing a vigorous race, which will not be satisfied, like the France of the Empire, with the mere illusive appearance of glory and strength.

The enemies of our institutions have made a great outcry about the demagogic extravagancies of recent times. To us these seem altogether cheering in their aspect. The sort of Socialist Congress, which has just been held in Paris, was numerically insignificant. The prophetic voices raised in it rang out almost upon a desert solitude. The most racy of the sittings of this Congress was that in which the sentence of excommunication was pronounced upon the most advanced journalists, who should have been hailed as brothers. It is certainly difficult in the lowest ranks of the demagogy for any one to secure the palm of absurdity or of violence. The fool of yesterday is sure to be outdone by the fool of to-day, in this mad steeple-chase of folly.

The amnesty has had, as we foresaw, an excellent effect. While most of those who have been amnestied have returned to their ordinary employments, the ex-journalists, stump orators, and leaders of revolutionary faction, are tearing out each other's eyes. Even M. Rochefort will soon find his level. To the genuine mob leader of the populace what is he after all but a vile aristocrat? and this they will soon make him feel. Meanwhile, the new edition of the *Lanterne* offered to the public now by M. Rochefort under the name of *L'Intransigeant* is dragging on a feeble existence. Its attacks on M. Gambetta are wearisome in their monotony.

Altogether the situation is, as we said at the outset, most encouraging. The one dark cloud on the horizon is the *Kulturkampf*, which assumes a more and more serious aspect as it goes on. The Government could not better employ the Parliamentary recess than in preparing, as we have so often urged, a new scheme of legislation on the subject of corporate bodies. In this way they might avoid the necessity of proceeding to the execution of the second decree of the 29th of March, which is by far the more serious. We are fully convinced that it is possible to combine toleration with firmness, and we have as much need of the one virtue as of the other. May the Republic of France remember that strength is never more wisely exercised than in self-repression, and that moderation is its best evidence.

The failure of the attempt at the separation of Church and State in Geneva has been hailed with rejoicing by all the partisans of national churches. They imagine that the question is now finally settled. I think they are mistaken. Let me call your readers' attention to the following sentences from a letter written immediately after the passing of the vote, by M. Ernest Martin, a pastor of the Established Church who had been desirous of the separation. "Those who believe in the separation of Church and State will not feel their convictions at all weakened by what has taken place. They know that the change they desiderate is a very great one, and we are fully prepared for much opposition. But the event has impressed them even more strongly with the fact that our ecclesiastical constitution is not only wrong in principle, but also that it exerts a pernicious influence over the people. It is not based upon any doctrinal belief; and, indeed, by its very existence, it proclaims Christianity to be an accident of birth. This silent preaching, so directly at variance with the true spirit of Christianity, is heard by all, while the preaching of the most evangelical pastors only reaches the ears of a limited number, and is contradicted alike by the text of our ecclesiastical constitution, and by our electoral tables. Attachment to the Established Church has become a worship in itself, which, with some, takes the place of religion, and with others, nullifies, at least in great measure, the influence of genuine Christianity. We have, then, a great task before us; first, to evangelise more and more widely, and by all possible methods, and then to arouse all thinking persons to look at things as they are, and to weigh the question by its real merits.

"In our country an Established Church can only maintain its Christianity by authority. Now, teaching enforced by authority is absolutely incompatible with democracy. The churches must, therefore, prepare themselves to assume a modern and very familiar form—that of societies or voluntary associations. Every society has a certain authority which it accepts for itself, and which springs naturally out of the principle it seeks to embody. In churches, which are religious societies, the authority will be religious. It will be perfectly legitimate, because it will be based upon the explicit consent of each member."

M. DE PRESSENSE.

THE WESLEYAN CONFERENCE.

[BY A CORRESPONDENT.]

CHAPEL AFFAIRS.

THE report of the Wesleyan Chapel Committee was presented to the Conference on Wednesday, July 28th, by the Rev. E. H. Tindall. It contained proof that though in many instances the commercial and agricultural depression of the past year may have checked schemes for chapel building, this work has been energetically pursued; 126 new chapels have been built, and 96 alterations and enlargements effected. In all additional accommodation has been provided for 30,017 persons. In addition to this 20 schoolrooms, 13 ministers' houses, and 42 organs have been erected. The cost of these various undertakings has been £318,175. The debt on 59 chapels has been reduced to the extent of nearly £12,000; and sanction has been granted for erections during the year to come—estimated to cost £253,655, and providing 23,480 additional sittings. These returns were regarded with great satisfaction.

GENEROUS GIFTS.

The thanks of the Conference were presented to several donors of chapel and other trust property. To Mr. James Duncan, for day and Sunday-schools, at Redhill, of the value of £200, and to the same gentleman for an iron chapel at Woodlands, of the value of £200; to Mr. T. W. Pocock and family for a chapel at Egham, value £2,000; to Messrs. James and Alfred Sharp, the executors of Mr. William Sharp, for a minister's house at Bingley, which has cost £1,250; and to Mr. Moore Moses, of Poulshot, for a chapel at Easterton, value £200.

THE APPROACHING NATIONAL CENSUS.

The Conference, in view of the approaching national census, and in accordance with a resolution passed in 1873, directed that immediately after the census, a return should be made of the accommodation provided in all Wesleyan chapels and preaching places, and that the results so obtained should be tabulated by the Chapel Committee and presented to the next Conference.

NEW CHAPELS IN THE METROPOLIS.

Dr. Smith reported the progress of the Metropolitan Chapel Fund. Since the establishment of this fund 29 new chapels have been built in London and the neighbourhood, each designed to seat not fewer than 1,000 persons. One was in course of erection, and another was shortly to be erected. In addition 13 new sites had been obtained, on some of which schools had been built, and seven sites were now being negotiated for. Sir Francis Lycett announced his readiness to give a further sum of £500 towards each of ten additional chapels if a like sum were granted from the fund. Mr. Vanner objected to the rule laid down by the committee of this fund, preventing grants being made towards the erection of chapels to seat fewer than a thousand people. He thought there were places in the suburbs in which it would be wise, at the beginning, to erect smaller buildings, and where a chapel much smaller might be attended by a congregation well able to support a minister. He wished it might be allowed to give aid from the fund in such cases. In these views he was supported by Mr. Beauchamp and Mr. Pearse, but opposed by Sir Francis Lycett, who said his offer of £50,000 had been for fifty chapels, each to contain not fewer than 1,000 persons, and that he had aided in begging the £50,000 from the country for the same specific object. Dr. Punshon thought the compact for the building of fifty chapels each to contain a thousand persons, should be adhered to, but hoped while this was being done, the committee might find means of including smaller chapels within the sphere of operation and help. After some further conversation this was carried.

OLDHAM-STREET CHAPEL, MANCHESTER.

The question whether the Manchester, Oldham-street, Chapel premises should be sold was discussed with much excitement. During the year a committee had recommended the sale, but to this the Rev. Charles Garrett, and others took strong exception. The traditions of the place, they thought, should make it impossible to think of alienating it from Methodism, and surely, if liberal means were devised and earnest efforts made, the oldest chapel in Manchester might be made the centre of mighty and most useful evangelistic work. Mr. Berrie, Mr. T. P. Bunting, and others were in favour of the sale. Ultimately, a large and influential committee was appointed to study the subject during the year, and to report. The effect of this will be to delay, if not, as seems probable, to prevent the sale.

A BUSY DAY.

On Thursday the Conference was in session for nine hours, and a variety of important work was done. The President announced that he had received a letter from Mr. Mark Firth, of Sheffield, congratulating him on the success of the Thanksgiving Fund, and enclosing a cheque for £1,000 for that fund. The announcement was received with applause. Mr. Firth is a member of the Methodist New Connexion. The Rev. T. M. Albrighton informed the Conference with much regret of the death on the previous day of the Rev. Samuel Fiddian, of Birmingham. Mr. Fiddian, who was much respected and loved, had been accidentally drowned while bathing at Barmouth.

PROGRESS OF TEMPERANCE ORGANISATION.

The report of the Temperance Committee was received. There are now 117 Wesleyan Methodist Temperance Societies, with 8,124 members, formed on the plan recommended by the Conference, the fundamental principle of which is the Christian co-operation of abstainers and non-abstainers. The Wesleyan Methodist Bands of Hope are flourishing more noticeably still. Of these institutions there are now 1,831, with 178,207 members; an increase during the last twelve months of 331 Bands of Hope, and 41,578 members. The Conference resolved that at a suitable time during the coming year a deputation, headed by the President, shall seek an interview with the Prime Minister, for the purpose of representing to him the deep-seated dislike of Methodist ministers and people to the opening of public-houses on Sunday, and to press that Parliament may soon be led to put an end to this evil. It was arranged that sermons on the evils of intemperance shall be preached in Methodist Chapels on Sunday, December 12th, 1880. An influential temperance committee was appointed, with the Rev. M. Randles and the Rev. H. P. Hughes, M.A., as secretaries.

THE THEOLOGICAL INSTITUTION.

The report of the General Committee of the Theological Institution was presented. The Didsbury College has accommodation for seventy students, and the Headingley College for thirty-nine. There have, however, been in actual residence eighty-two at Didsbury, and sixty-three at Headingley. Thus thirty-six students have been educated during the year at these two colleges, above the number for which provision was intended. These will be transferred to the Birmingham College on its opening. The Richmond College is maintained by the Missionary Society, and is set apart for the training of candidates for the foreign work. The curriculum of the various colleges was reviewed, and on the recommendation of the committee, certain alterations were made. Greater attention is to be given to Biblical Exegesis and Hermeneutics, and also to the general principles of Church order and government, with special reference to the duties and engagements of a Methodist preacher. The financial position of the institution was anxiously considered. The receipts of the year, including subscriptions and collections from the circuits, and payments by the students, had amounted to £10,789, the expenditure of the three home colleges to £14,402, leaving a balance due to the treasurer of £3,613.

THE NEW COLLEGE AT BIRMINGHAM.

The memorial-stones of the new college at Handsworth, Birmingham, were laid on June 8th, and it was fully expected the college would be ready for occupancy a year hence. The Rev. W. Green, on behalf of the committee, proposed that the college be opened immediately after next Conference, and submitted an estimate of income and expenditure of the Theological Institution Fund, showing that the cost of the institution thus enlarged would be provided for within less than £1,000 a year. To meet for some years this expected deficiency, a sum had been reserved from the Thanksgiving Fund. The Rev. W. O. Simpson was not satisfied with the proposed financial arrangement, and did not think there was immediate need of the college. He proposed, therefore, that its opening be deferred till 1882. This was seconded by the Rev. G. S. Rowe, and a very earnest and prolonged discussion ensued. Mr. Thomas Barnsley and Mr. F. Stead thought the income of the Institution Fund might readily be raised to the amount needed. Dr. Rigg showed that the college was needed without delay, and might safely be begun. Mr. Nichols urged the pledge given to the Birmingham people. Dr. Pope said that at present the work of the theological tutors at Didsbury and Headingley was too heavy and that those colleges should be relieved by the opening of that at Birmingham. Dr. Osborn counselled delay. Mr. Fowler, M.P. for Wolverhampton, contended that the greatest possible evil would result from postponement. Ultimately, the Conference, by a large majority,

adopted the view of the committee. The college will, therefore, be opened, all being well, immediately after the next Conference.

THE CONNEXIONAL SCHOOLS.

On the affairs of the Kingswood and Woodhouse-grove schools being brought before the Conference, Mr. Clarence Smith proposed that these schools, which at present are open to ministers' sons only, should be opened also to the sons of laymen, and that the present was a favourable opportunity for doing this. He argued that the sons of ministers would be advantaged by association with youths drawn from other classes of society, and supported this view by a quotation from J. S. Mill. The Rev. J. E. Clapham seconded the proposal, which was supported by Mr. P. W. Bunting, Mr. Perks, Mr. Mason, and others. The Rev. G. O. Bate strongly opposed the change. The schools had been instituted for the benefit of preachers' sons, and he doubted whether the deeds on which they were held would admit the change proposed. He further objected that the admission, on payment, which would bring a profit to the schools, of laymen's sons would involve the going into trade of the Schools' Fund Committee. The Rev. W. O. Simpson believed the proposal would be found generally unpopular and injurious. He suggested that the question, if raised, should be referred for report to the District Meetings. Mr. W. W. Pocock protested against precipitate change, and against the Conference or its committee virtually engaging in trade. On Mr. Clarence Smith's proposal being put, it was lost by a large majority.

ASSESSMENT FOR THE CHILDREN'S FUND.

On the proposal of a committee, it was resolved that the contributions from the circuit funds for the ensuing year be at the rate of £7 per 100 members, a reduction of 25 per cent. being allowed to the circuits in Cornwall, and of 15 per cent. to the Isle of Man, and the Shetland Islands being exempted. Dr. Rigg advocated the amalgamation of the Children's Fund with the Schools' Fund. Mr. W. W. Pocock urged that the payment from the fund for each minister's child be raised from six to eight guineas. After some conversation, these and other proposals were remitted to a committee to report to the Conference next year.

NEW KINGSWOOD AND WOODHOUSE GROVE.

The discussion on the schools for ministers' children was resumed on Friday morning. The General Committee had been instructed at the last Conference to prepare a scheme by which the expenditure on these schools should be brought within the income, while, at the same time, the education given should, if possible, be fully maintained. The Rev. Tapley Short proposed, as part of this scheme, that the boys' schools should be concentrated at New Kingswood, the boys now at Woodhouse Grove being removed there, and the Grove being appropriated to other purposes. The Rev. Thomas McCullagh was opposed to this proposal. He thought if a school must be given up, it should rather be one of those recently established for girls. The Connexion needed further light on the entire subject, and he moved that it be remitted for consideration to the District Meetings, who should report to the next Conference. This was seconded by Mr. Farrar Smith. Dr. Rigg very strongly urged that the financial position of the fund made it necessary to concentrate the two boys' schools. One thousand four hundred pounds a-year would thus be saved. The girls' schools had been Connexionally adopted, and there was even greater need that special provision should be made to educate the daughters than the sons of their ministers. The Rev. W. O. Simpson, Mr. Fowler, M.P., Mr. P. W. Bunting, and others supported these views. Ultimately it was resolved, by a considerable majority, to remit the question for further deliberation to the District Meetings, and, on the suggestion of the Rev. G. Olver, it was agreed that not only the concentration of the schools for boys should be so remitted, but also the continuance of the schools for girls, and the provision of an adequate income. The Rev. D. J. Waller further moved that the District Meetings be invited to express an opinion as to whether the time has not now arrived when ministers whose children are not admitted to the schools should have equal monetary advantages with those who have children there. This was agreed to. The whole subject awakened great interest, and its discussion occupied several hours.

LAY REPRESENTATIVES.

The following six gentlemen were elected lay representatives for the ensuing three years—Mr. James Vanner, Sir James Falshaw, Mr. George Lidgett, Mr. John Dyson, and Mr. T. W. Pocock. Mr. W. B. Smith was elected for one year, in the place of Mr. Isaac Holden, resigned.

WESLEYAN MISSIONARY SOCIETY.

The pressure of other business upon the Conference left but little time for Foreign Missions. From the general statement presented, it appeared, *inter alia*, that the Rev. John Kilner's visit to South Africa is likely to result in the establishment in that country of an affiliated conference; also that progress is being made in a similar direction in the West Indies. Inquiries are being instituted as to openings for mission work in Persia. Orphanages for children bereft of their parents by famine have been opened in China, and an ordained medical missionary is to be sent to Canton. On the motion of the Rev. W. Wilson, seconded by Mr. L. Cole, a resolution was adopted urging the multiplication of collectors, and a general and vigorous canvass on behalf of the society.

DAY AND SUNDAY SCHOOLS.

The total number of day-school departments was reported as 851, with 179,900 scholars. There are 6,376 Sunday-schools, with 789,143 scholars, 20,386 more than in the previous year. An interesting account was given by Mr. P. W. Bunting of the success of efforts on behalf of Wesleyan middle-class education. Schools of great promise have been established at Truro, in Jersey, at Salisbury, and at Bradford. Projects for founding schools for boys at Rhyl and Bury St. Edmunds, and for girls at Colwyn Bay, are on foot, and will receive the careful attention of the committee.

THE CLOSE OF CONFERENCE.

Various other business relating to the Sabbath Committee, the Committee of Privileges, and other committees, having been transacted, and warm thanks for their hospitality having been tendered to the London ministers and friends, the Conference closed late on Friday evening with devotional exercises.

UNITED METHODIST FREE CHURCHES.

THE ANNUAL ASSEMBLY.

(FROM A CORRESPONDENT.)

EXAMINATION COMMITTEE.

The prizes to the probationers who had attained the highest distinction in the examinations were awarded, on Wednesday, to the Rev. H. Mann, who obtained the first prize; to the Rev. J. Billington, who gained the second; and to the Rev. Walter Gay, who was placed third. The Rev. R. Abercrombie, M.A., suggested that the time had arrived for substituting more modern text-books for some of those at present in use by the students, and urged that Professor Flint's "Anti-Theistic Theories," and Mr. R. W. Dale's work on "The Atonement" might be substituted for Watson's Institutes. Mr. T. Snape also advocated the adoption of Professor Flint's book, but thought the Connexional Committee had better examine the whole question, and it was referred to that committee for consideration.

ASHVILLE COLLEGE FUND.

Some disappointment has been occasioned by the unrealised anticipations that when the College had secured its full complement of pupils it would be self-supporting. But now that the requisite number has been obtained, the income is insufficient to meet the expenditure. The Assembly therefore adopted the proposal of the College Committee, to enlarge the building so as to double the accommodation. It is expected that twice the number of the sons of ministers and laymen now being educated will be glad to enter the College, which can then be worked without a loss. In order to this, it was decided that an appeal should be made for contributions amounting to £2,000 of the £5,000 which the extensions will cost, and the appeal was scarcely made, before £1,000—half the amount—was promised. As it was not doubted that the other £1,000 will be given, the extensions will be proceeded with.

It was announced that the amount required to defray the remainder of the debt on the Theological Institute had been contributed, and during the Ashville College discussion the suggestion was made that from 1882, the silver wedding year of the united churches, and 1885, the jubilee year of the elder of them, the Wesleyan Methodist Association, a general fund of £25,000 should be raised, in aid of the various Connexional agencies and institutions.

THE NEXT ASSEMBLY.

The Rev. R. E. Abercrombie, on behalf of the London District, gave an invitation to the Assembly to meet in the metropolis in 1881, and a resolution accepting the invitation was carried. Instead of meeting in the Central Chapel, Willow-street, as heretofore, when the session has been held in London, the churches there propose to hold the meetings in the Memorial Hall, Farringdon-street, a much more convenient position.

NUMERICAL AND SPIRITUAL REPORT.

From the statistics, which were read by Mr. T. Watson, J.P., it appeared that after making good losses, to the extent of 8,832 members, that had been occasioned by removals, withdrawals, and deaths, there was a nett decrease of fully-received members of 265; but there was an increase of 1,083 in the number of members on trial. The total membership in the Home and Foreign churches being 72,044 full members, and 7,433 members on trial. The report attributed the lack of progress, amongst other causes, to the sub-division of circuits, so as to act prejudicially by weakening church life, and to the reaction following revival efforts; this reaction in some cases affording painful evidence of retrogression. Removals from mining districts to places where the Free Churches were not represented, and emigration, had also depleted their numbers, whilst neglect of prayer and class-meetings, and unsuitable ministerial appointments had not been without damaging effect.

The Rev. Anthony Holliday, in an eloquent and impressive speech, said that whilst it was desirable to keep abreast of the times, he was convinced that it was not so much their mission to set right all the scepticism and infidelity in the world as to preach with power the Gospel of Truth. He also urged the need and advantage of pastoral visitation.

The Rev. W. O. Lilley spoke with earnestness of the difficulties encountered through the injurious character of some of the entertainments associated with their church work.

The Rev. T. Sherwood, in an able address, said that, whilst believing in special services, he regretted that circumstances should arise in circuits which made special services a necessity. They were frequently more likely to arouse transient fervour and emotion than a pure and abiding spiritual trust in Jesus Christ.

A long and interesting discussion ensued, in the course of which the value of class-meetings was insisted on. It is somewhat remarkable that men who have not been too conspicuous for success in their ministerial career should consider themselves called upon in such a discussion to exhort their brethren upon the qualifications by which progress must be made.

BOOK-ROOM COMMITTEE.

The members of this committee are nominated exclusively from the London district, those elected in addition to the book steward and book-room treasurer, as mentioned in my last letter, being the Revs. A. Crombie, C. Worboys, R. E. Abercrombie, M. T. Myers, J. Whittles, and Messrs. Ira Miller, J. R. Cuthbertson, R. B. Salisbury, Captain King, and Daniel Marshall.

The address to the churches, which was characterised by great excellence and ability, was read by the Rev. W. Redfern, was adopted, and was ordered to be printed in the minutes.

THE TEMPERANCE MEETING.

So many of the ministers and members of the Methodist Free Churches are total abstainers, that this meeting has become a permanent and popular feature in the Assembly's proceedings. This year the meeting was invested with unusual interest, as it was the first held under the auspices of the newly-formed Connexional Temperance League. A large audience assembled in the Tabernacle, Meadow-road, where the meeting was held, Alderman Tatham, the Mayor of Leeds, being in the chair. Two powerful addresses, abounding with illustration, pathos, and point, were delivered by the Rev. J. S. Balmer and the Rev. S. K. Hocking, author of "Her Benny," and they were ably followed by the speeches of the Rev. N. Fysh and Mr. J. Crabtree.

THE LAST DAY.

Business was hurried over on Thursday in a fashion which betokened resolute determination on the part of the representatives to bring the proceedings to a close before the house should rise that night. The reports of the Preachers' Children Fund, the Superannuation and Beneficent Fund, and the Chapel Relief and Loan Funds, were duly submitted, and the committees by which the two latter funds were administered were appointed. The preachers' families are growing faster than the fund, and, to meet the increased requirements, the amount contributed yearly by the circuits was raised from 8d. to 9d. per member. The Connexional Committee also recommended that the permission which has been formerly given to probationers to marry in the last year of their probation should be withdrawn, and that in future permission to marry be withheld until the end of the ministerial probationary term. The Chapel Committee's report stated that 19 chapels have been built, 65 enlarged, and 15 schools and 4 ministers' houses had also been erected during the year, at a total cost of £50,402. Towards this amount and the reduction of former debts a total sum of £45,852 had been contributed.

SPECIAL RESOLUTIONS.

One of the Methodist Free Church missionaries in China having requested the Assembly to pass a resolution of protest against the Opium Traffic, the following resolution was proposed by Mr. T. Snape and unanimously adopted:—"That this Annual Assembly—having, by its missionaries in China, had its attention called to the obstacles which the opium traffic opposes to the spread of the Gospel in that country—expresses its earnest hope that the Government will take prompt and effectual means to sever the connection of the Indian Administration with so immoral a monopoly and trade, to substitute some other source of revenue, to abrogate all treaties which compel the Chinese to allow the importation of opium from India, to cease to encourage, and, except for medicinal purposes, to vigorously discountenance the cultivation of an article which is so debasing and demoralising in its effects, and thus to remove the stigma which the past and present history of the traffic causes to rest upon our just and Christian dealing as a nation." Copies of the resolution were ordered to be sent to the Premier and to the Marquis of Hartington.

The Œcumenical Methodist Conference to be held in London, in August, 1881, was the subject of a resolution, proposed by the Rev. J. S. Withington, expressing the satisfaction of the Assembly at the proposed constitution and objects of the Conference. Mr. Withington and Mr. H. T. Mawson were appointed to act for the Methodist Free Church upon the Preliminary Committee.

DISSOLUTION OF THE ASSEMBLY.

The scheme for the better organisation of the London Special Mission, the object of which is to plant places of worship in spiritually destitute districts of London and suburbs, was approved, and a committee was elected in accordance with the provisions of the scheme. The advisableness or otherwise of forming a Connexional Sunday-school Union was referred to the Connexional Committee. Hearty thanks were voted to the friends in Leeds who had provided homes for the representatives, and late on Thursday afternoon the Assembly dissolved.

GLEANINGS.

THE patter of rain on the roof is musical when the roof has the correct pitch.—*Addie Boyd.*

Authors are spoken of as dwelling in attics because so few of them are able to live on their first story.

Butler's Analogy—Professor: "Mr. T——, you may pass on to the 'Future Life.'" Mr. T——: "Not prepared."

Professor (to student in natural history): "Mention six animals of the frigid zone." Student (eagerly): "Three polar bears and three seals."

There was very little policy about the late President Lincoln, but there was a great deal of conscientious honesty. He once listened patiently while a friend read a long manuscipt to him, and who then asked: "What do you think of it? How will it take?" The President reflected a little while, and then answered: "Well, for people who like that kind of thing, I think that is just about the kind of thing they'd like."

"SALUTING THE BRIDE."—There was a marriage at the upper end of the Detroit, Lansington, and Northern-road the other day. A great, big chap, almost able to throw a cartload of lumber off the track, fell in love with a widow who was cooking for the hands at the mill, and after a week's acquaintance they were married. The boys around the mill lent William three calico shirts, a dress-coat, a pair of white pants, and chipped in a purse of 20dol. The couple started for Detroit on a bridal tour within an hour after being married. "This 'ere lady," explained William, as the conductor came along for tickets, "are my bride. Just spliced fifty-six minits ago. Cost two dollars, but durn the costs! She's a lily of the valley, Mary is, and I'm the right trump in a new pack of keerds Conductor, salute the bride!" The conductor hesitated. The widow had freckles and wrinkles and a turned-up nose, and kissing the bride was no gratification. "Conductor, sa-lute the bride, or look out for tornadoes!" continued William, as he rose up and shed his coat. The conductor sa-luted. It was the best thing he could do just then. "I never did try to put on style before," muttered William, "but I'm bound to see this thing through if I have to fight all Michigan. These 'ere passengers has got to come up to the chalk, they has." The car was full. William walked down the aisle, waved his hand to command attention, and said, "I've just been married, over thar sots the bride. Anybody who wants to sa-lute the bride kin now do so. Anybody who don't want to will hev cause to believe that a tree fell on him." One by one the men walked up and kissed the widow, until only one was left. He was asleep. William reached over and lifted him into a sitting position at one movement, and commanded, "Ar' ye goin' to dust over thar', an' kiss the bride?" "Hang your bride, and you too!" growled the passenger. William drew him over the back of the seat, laid him down in the aisle, tied his legs in a knot, and was making a bundle of him just of a size to go through the window when the man caved, went over, and saluted. "Now then," said William, as he put on his coat, "this bridal tower will be resumed."—*Detroit Press.*

A PARTING SCENE.—Did you ever hear two married women take leave of each other at the gate on a summer evening? This is the way they are said to do it in America:—"Good-bye!"—"Good-bye! Come down and see us right soon."—"Yes, so I will. You come up right soon."—"I will. Good-bye!"—"Good-bye! Don't forget to come soon."—"No, I won't. Don't you forget to come up."—"I won't." "Be sure and bring Sally Jane with you next time."—"I will. I'd have brought her up this time, but she wasn't very well. She wanted to come awful bad."—"Did she, now? That was too bad. Be sure and bring her next time."—"I will: and you be sure and come and bring the baby."—"I will. I forgot to tell you he's cut another tooth."—"You don't say! How many has he got now?"—"Five. It makes him awful cross."—"I guess it does, this hot weather. Well, good-bye! Don't forget to come down."—"No, I won't. Don't you forget to come up. Good-bye!" And they separate.

VERY SUGGESTIVE.—A Hartford daily paper contained the following: At a weekly prayer-meeting lately of a church not a thousand miles from Hartford, one of the brethren related a vision he had, in which two brethren in that church met in heaven, and one of them incidentally remarked that he came from earth. The other immediately caught at the idea, and said with much interest: "Indeed! I also came from earth." He replied. "Is that so? Say, from what portion of the earth did you come?" He answered: "From the United States of America." The other replied: "Ah you did. I also came from there. How happy I am to meet you and make your acquaintance. Now pray tell me from which of the States you came." He replied I came from the good old State of Connecticut, the land of steady habits." More interested than ever, he exclaimed: "Is it possible? If you will believe me I also came from that State." Here he proceeded to inquire; "Excuse me, but may I ask further? From what place in Connecticut did you come?" "Certainly," he replied; "I came from ——." More astonished still, he exclaimed: "How strange! Why, I came from there too, and lived there during all my sojourn on earth, and we never made each other's acquaintance." The next inquiry was: "With what particular church in —— were you connected?" He replied: "With the Rev. Mr ——'s church." Astonished he exclaimed: "Is it possible? I was a member of that church, and yet we never became acquainted, or ever yet spoke with each other." The two brethren implored each other's forgiveness, and asked God to help them to set aside earthly distinctions, and to live more in the spirit of Christian fellowship.

SACRED HARMONIC SOCIETY.—In consequence of Exeter Hall being closed for alterations, &c., this society will hold its next season's concerts at St. James's Hall, under the continued guidance and able direction of Sir Michael Costa. It is intended to revise the orchestra and chorus, with a view to selecting an *ensemble* possessing the highest qualifications and the greatest musical ability. The performance of several works which have either been laid aside for many years or which have not previously been performed by the society is also contemplated. The society will, therefore, in opening its forty-ninth season, enter upon a new career of usefulness, which it is understood no efforts will be spared to promote.

News of the Free Churches.

CONGREGATIONAL.

— Rev. R. B. Lewis has resigned the pastorate of Upper Norwood Church.

— Rev. W. L. Walker, of Thurso, has accepted the pastorate of Great Hamilton-street Church, Glasgow.

— Mr. J. Garnett Ramsden, of Cheshunt College, has become the pastor of the church at Haslemere, Surrey.

— Sunday-school sermons were preached on Sunday last in the church at Clitheroe (pastor, Rev. D. Clegg), by the Rev. J. C. McCappin, Radcliffe, when collections were taken amounting to over £55.

— Rev. W. H. Brearley having resigned the pastorate of the church at Whitworth, Rochdale, is about to take a tour in the United States and Canada before settling down to another church. Mr. Brearley sailed on Thursday from Liverpool in the steamship *Nebo*.

— Miss Sandell, who has been identified with the different Temperance organisations at Stockwell Church from their commencement, was presented on the occasion of her marriage with a handsome Davenport, "as a token of esteem and gratitude for her valuable services."

— Rev. J. Mountain and Mrs. Mountain have just concluded an eight days' mission at Lerwick, Shetland. The meetings were unusually large, the concluding one filling to overflowing the large parish church kindly lent for the occasion. Much benefit is believed to have resulted from the mission.

— The chapel at Kibworth was reopened on the 4th inst., after repairs and renovation, at a cost of £130. The sermon was preached by the Rev. A. Mursell. At the evening meeting Rev. E. Hipwood, the pastor, presided; and the Rev. A. W. Carter delivered an address. The collections of the day realised £15 3s. 4½d.

— The anniversary sermons for the Sunday-schools at Little Lever, near Bolton (Rev. J. S. Kent, pastor), were preached last Sunday by the Rev. John Pate, of Kingston. The collection was over £100. Sunday-schools are said to have been established in Little Lever by James Hay ten years before Robert Raikes began his celebrated work in Gloucester.

— Mr. W. W. Bagster, missionary-elect for a new mission of the American Board to Bihe, Africa, was ordained by an ecclesiastical council at Plymouth Avenue Congregational Church, Oakland, California, early in June, in the presence of a large congregation. "Mr. Bagster," according to an American contemporary, "belongs to the great Bible publishing family in London."

— Rev. J. W. Rolls, who relinquished the pastorate of Salem Chapel, Croydon, at midsummer, owing to failing health, was presented on the 4th inst. with a sum of 75 guineas, which had been contributed by 137 friends, in token of their personal esteem, and as some recognition of his self-denying labours at the above chapel for seven years, and of earnest ministerial service in various places extending over 38 years.

— The following students at New College, London, are among the successful candidates at the recent examinations of the London University:—In the Matriculation Examination, Mr. Martin Anstey, 80th in honours; and Messrs. Andrew P. Begg, J. Brenny Evans, and Geo. Packer, in the 1st division; in the 1st B.A., Mr. S. W. Dickenson, in the 1st division; and in the 1st B.Sc., Mr. D. Tyssil Evans, B.A., in the 1st division.

— Rev. William Henry Hooper has resigned the pastorate of the Union Church at Wood-street Chapel, Walthamstow, which he has held for nearly thirty years. The neighbourhood is a growing one, and the church, which has continued to increase—the building having been several times enlarged during Mr. Hooper's ministry—is an important charge. Mr. Hooper has recently found the strain too great upon him, and hence the resignation, which is deeply regretted by every one connected with the church.

— On Monday evening last, on his return from Scotland, Mr. William Crosbie, M.A., presided at a very large prayer-meeting at Victoria-street Congregational Church, Derby. It was the final leave-taking between Mr. Crosbie and the members of Victoria-street Church, and the whole time was appropriately given to prayer. At the close, several additional presentations were made to Mr. Crosbie by young people connected with the mission work of the church. Mr. Crosbie enters upon his work in Brighton early in September.

— Rev. Dr. Dexter, writing in the Boston *Congregationalist*, says:—"Many of our readers will take personal pleasure in the announcement that Rev. Alexander Hannay, Secretary of the Congregational Union of England and Wales, is coming over to visit Canada and the States, and to represent the Union in our National Council at St. Louis. He is booked, with Mrs. Hannay, for the *Abyssinia*, leaving Liverpool 14th of August, and is partly in search of rest from overwork, so that for his sake all public burdens on this side must be made as light as possible. He is a brother who deserves our warmest welcome, as we need not say to those who have known him in his own country."

— Farewell sermons were preached at Plaistow, E., on the 1st inst., by the Rev. D. Alexander, who is entering the ministry of the English Presbyterian Church. A public meeting was also held on the 4th inst., when addresses were delivered by the Revs. T. W. Davids, J. Foster, and R. H. Gillespie; Messrs. J. Freeman and A. Brown (senior deacon). It was mentioned that during the nine-and-a-half years of Mr. Alexander's ministry 274 members had been admitted to fellowship; an inner roof had been placed in the church; a new vestry and schoolroom, affording accommodation for 250 more scholars, had been provided and paid for; and that the church and congregation had a year ago presented Mr. Alexander with the sum of £80 as a token of the esteem in which he was held.

— Rev. H. Harries, on leaving Hope Chapel, Clifton, was presented with an elegant ormolu timepiece and pair of vases, in token of the esteem in which he is held. The Rev. L. H. Byrnes said that every minister in the neighbourhood would personally regret the removal of Mr. Harries. Rev. J. P. Allen, Principal of the Bristol Institute, added to this the sorrow felt by the committee and students, as well as by himself, at the loss of the genial intercourse and valuable co-operation which they had so highly prized. After a few earnest words from Rev. Isaac Jenkyns, Mr. W. T. Jack bore testimony to the regard entertained for Mr. Harries by the friends at Highbury Chapel and the Congregational laity of Bristol. It was stated that during the last three years 75 members had been added to the church.

— Rev. F. Carter, on resigning the pastorate of Park Chapel, Cheetham, Manchester, where he has laboured for nine years, was presented with a gold watch and a purse of gold in testimony of the esteem in which he is held. Mrs. Carter, at the same time received an elegant tea and coffee service. Mr. Carter, in returning thanks, expressed his satisfaction, that in removing to Northwich he was leaving the chapel at Cheetham in a better position than he found it, and free from debt. Of the people to whom he had ministered he should ever entertain very kindly memories. Mr. John Burton, a former deacon of the chapel, and one of its members at the time of its re-opening, and Mr. Roseman, a former superintendent of the school, now labouring in its Hightown branch, afterwards delivered addresses.

— Rev. G. Thompson, on leaving Stannary Church, Halifax, to undertake the pastorate of City-road Church, London, was presented on the 2nd inst. with a marble timepiece and vases as a token of regard from the church and congregation among whom he had laboured for nine years. Mr. Bowman, who presided, also presented to Mr. and Mrs. Thompson, on behalf of the Women's Christian Association and the first vestry class of young women, a silver tea-service and other articles. It was mentioned that when Mr. Thompson commenced his pastorate the church numbered 150 members; the number on the church roll is now nearly 600. Cordial testimony was borne to the interest which Mr. Thompson had taken in the Sunday-school, the Band of Hope, the Young Men's Christian Association, the Christian Usefulness Society, and other organisations.

— A gathering of a deeply-interesting kind met on the evening of August 4th at Tangley Barn, in the neighbourhood of Guildford, to bid farewell to Mr. John Kay, who has been Evangelist in the district for about five years, and who is proceeding to Hackney College in preparation for the regular ministry. A large number of the people amongst whom Mr. Kay has laboured were present, as well as many of his co-workers and sympathising friends. Testimonials of books, including Dr. Wm. Smith's "Dictionary of the Bible," Geikie's "Life of Christ," and Canon Farrar's "Life of St. Paul," in addition to a purse of money, were presented to him; and many warm and affectionate words were uttered in appreciation of Mr. Kay's labours, and with earnest hopes for his future success. No man could vacate a sphere of work amidst more gratifying marks of approval and encouragement.

— A new edifice is about to be erected for the Congregational church in Oban, which dates from 1805. When the late Rev. John Campbell was ordained to the pastorate in 1811, there was no place of worship in Oban in connection with the Congregational or any other denomination; the adherents of the Establishment met in a schoolroom. Mr. Campbell on one occasion was preaching in the open air, when he was violently threatened by the landowner; he accordingly retired to the shore, within water-mark, and preached, standing on the Creig a Bhodarch Ruadhs (the Codling's Rock), intimating at the close of his sermon that he would preach from the same spot at a specified time, when he would read extracts from the Toleration Act. A large company attended on the occasion, and Mr. Campbell continued his ministrations, though under great difficulties; the penalty which had to be faced by those who attended the services being eviction from their houses. A piece of ground having been purchased through a third party, the resident landowners being unwilling to sell for the purpose, another difficulty presented itself owing to the proprietors of the neighbouring quarries refusing to supply stone; but in clearing the foundation a rock was found which yielded the necessary supply. After the death of Mr. Campbell, in 1853, the Rev. Charles Whyte became the pastor; and the change which had taken place may be gathered from the fact that when Mr. Whyte was unable to preach, the pulpit was supplied on many occasions by the Parish Church, Free Church, and United Presbyterian Church ministers. Oban being now a resort for summer tourists, with an increasing resident population, a new place of worship is urgently needed.

BAPTIST.

— The Missionary Society received an anonymous donation of £100 last week.

— The Rev. J. Munro, of Grantown, has accepted a call to the pastorate of the church at Fraserburgh.

— The Rev. H. Ernest Crofts, of Rawdon College, has accepted a call to the pastorate of the church at Kelso.

— The Rev. H. J. Martin, of Bures, has seceded from the Primitive Methodists and joined the Baptists, being recently immersed at Sudbury.

— The new chapel which has for some time past been in course of erection at Dumfries is to be opened for service during the present month.

— The Rev. W. H. Smith, of Tenterden, has, after a ministry of ten years at that place, accepted a call to the pastorate of the church at Beccles, Suffolk.

— We regret to have to announce the death of the Rev. John Clark, of Brownstown, Jamaica, after a service in missionary work of more than forty years.

— The Quarterly Meetings of the North Lancashire and West Cumberland Union of Baptist Churches have just been held at Barrow-in-Furness.

— The Rev. F. Johnson, formerly of Pontypool College, has just resigned the pastorate of the church at St. Heliers, Jersey, after a ministry of twelve months.

— Mr. W. Chambers, secretary of the Pastor's Evening College, has accepted an invitation to the pastorate of Little Paris-street Church, Stangate, Lambeth.

— The death of Mr. Richard Barrow is announced, after a membership of the church at Gretton, Northamptonshire, of 66 years. He had been married 69 years, and his wife is still living.

— The Rev. S. Hodges has resigned the pastorate of the church at Stow-on-the-Wold, after a ministry there of seventeen years, and after a total service—in Jamaica and England—of nearly forty years.

— The Rev. William Henry Hooper has resigned the pastorate of the Union Church of Baptists and Congregationalists at Wood-street Chapel, Walthamstow, Essex, which he has held for nearly thirty years.

— Rev. S. Murch preached last Lord's-day in connection with the 56th anniversary of the Sunday-school at Paradise-row, Waltham Abbey, for which new and commodious buildings were opened last November by Sir S. M. Peto, Bart.

— The Rev. W. Grant, of Edinburgh, has been appointed President of the Baptist Union of Scotland. He has been in the ministry since 1850. The annual meetings are to be held at Glasgow after the English gatherings, during the month of October.

— We understand that the health of the Rev. Charles Carter, of Candy, Ceylon, has greatly broken down, and that the committee of the Missionary Society are very anxious to secure some suitable representative to help Mr. Carter in his work.

— On Sunday and Monday last special services were held at Tylor's Town, Ferndale, in connection with the recognition of the Rev. J. E. Roberts, of Llangollen College, as pastor of the church. The Rev. H. Jones and J. E. Griffiths Skewen took part.

— Mr. George Downs Hooper, F.S.S., of Gunnersbury, a former prizeman at King's College, and lecturer at the City of London and Polytechnic Colleges, &c., has accepted the unanimous invitation of the Church at Hendon to become its pastor, and commenced his stated labours on Sunday last, August 8th.

— The experiment of a self-supporting Ministerial College has been commenced with every indication of success in Canada, by Dr. Crawford. The institution, which is called Prairie College, has under cultivation by its students—at present six in number—a large quantity of lands. Farms are also worked, and are to be continued; funds being thus provided for the maintenance of the young men until they are able to form and settle in churches.

— At the anniversary proceeding of the settlement of the Rev. Charles Spurgeon as pastor at South-street Chapel, Greenwich, just held, it was stated that during the past year the church membership has increased by 155, of whom 67 have been admitted by baptism. The present number on the books is 221. The debt on the building has also been reduced from £1,000 to £200. The Rev. Jackson Wray delivered in the course of the evening an interesting lecture to a large audience.

— A correspondent makes, in regard to the question of ministerial settlements, the interesting computation from official statistics made up to the latest date, that there are at present 371 ministers in the denomination without pastorates, 177 of whom have seen over thirty years' service, 91 over ten years, 37 over five. No less than 139 of those now idle have entered the ministry within the last twenty years. There are, on the other hand, it appears, 291 churches without pastors.

— A new chapel at Flint was opened for worship by special services last week. The Revs. J. Williams, Cardigan; H. Hughes, Llanwist; and E. Evans, Holywell, preached on Sunday; and on Monday and Tuesday the Revs. T. Frimston, Llangefin; J. Thomas, Llandudno; W. B. Durban, B.A., Chester; and W. P. Lockhart, Liverpool, took part in the proceedings. The site was the gift of Mr. J. P. Davies, of Flint. The total cost of the building is £600, towards which nearly £300 has been contributed.

— Theological schools for the education of the ministry connected with the denomination have been determined upon in France and Germany. The Rev. Dr. Mitchell, of Chicago, has recently been engaged in practically developing in Paris a plan embodying the use of the national colleges for classical and general education. The cost involved will be borne by the churches of England and America. New buildings are to be erected in Germany for the purpose, towards which a considerable sum has already been contributed.

— After two years of anxious uncertainty the friends connected with Worship-street General Baptist Church have secured in Bethnal-green-road, a few yards from Shoreditch High-street, a capital freehold site for their new chapel, at a cost of £2,500. It is proposed to expend a further sum of £3,000 on the building, which will be commenced at once. The church is now worshiping at No. 11, Worship street, and in the Great Central Hall, Bishopsgate-street, under the pastoral care of the Rev. W. Harvey Smith.

— At the annual meetings of Haverfordwest College, just held, the report showed that there is a debt of £100, due principally to the large number of students, 26 having been admitted during the session. Two have settled in the ministry, Mr. Jas. Williams, at Rock Castle, and Mr. Emmanuel Jones at Nevin, Carnarvon. Mr. David Powell has taken the Founders' Scholarship for the fifth year. The Rev. D. Phillips preached, and the Rev. C. Williams, of Accrington, delivered an address on "The Importance of Secondary or Subordinate Truths." Mr. R. Cory presided at the annual meeting. The Founders' Scholarship Fund is to be closed next Christmas. At present it amounts to £550, promises amounting to nearly £700 having been received. The Examiner's report was satisfactory. At the re-union of old students, prizes were distributed. The Rev. C. Williams preached the closing sermon. The Rev. Dr. Davies announced his wish, owing to failing health, to retire from the presidency, in which office he has served for a quarter of a century; but he was induced to withdraw his resignation.

— Although the arrangements of the forthcoming Autumnal Session of the Baptist Union are by no means yet sufficiently complete to shape a definite programme, the following appointments may be accepted as settled—On the Monday afternoon, ministers and delegates will be received at the Lecture-hall of the Metropolitan Tabernacle, where tea will be provided; after which, in the evening, a public welcome will be observed in the Tabernacle, combining also a missionary designation service. Messrs. Evans, of Bristol College, and Barnett, of Rawdon, will be solemnly set apart for foreign service. The Rev. J. D. Bate and J. Pestonji will be valedicted on their return to their fields of labour. Mr. Spurgeon will specially address these departing missionaries, and Dr. Culross will offer the valedictory prayer. Tuesday morning will be devoted to a Missionary Conference, when two short papers will be read, one upon "Missionary Organisation in the Church and School," and the other on "Missionary Consecration: Are the Offerings of the Church Adequate to the Objects in View?" This Conference is to be open to all interested, from whom really practical suggestions will be invited. On Tuesday evening, Mr. J. Barran, M.P. for Leeds, will preside at a public missionary meeting in Exeter Hall, at which the Revs. R. Glover, Bristol; J. R. Wood, Holloway; and J. Wall, of Rome, have already engaged to speak.

PRESBYTERIAN.

— Rev. George Smith, formerly missionary of the English Church stationed at Swatow, China, has received a call from Drumoak Free Church.

— The death is announced of the Rev. John Macdonald, Free Church minister of Fearn, after a ministry there extending to thirty-seven years. Deceased was a popular preacher both in Gaelic and English and many Scotch tourists will regret to hear of his death.

— Rev. John Watson, minister of Free St. Matthew's Church, Glasgow, has accepted the call recently addressed to him by the Sefton-park congregation, Liverpool.

— The Southampton congregation at a meeting on Thursday unanimously agreed to call the Rev. Robert Vint, of Portadown, Ireland, to be their pastor in succession to the late Rev. Dr. Wright.

— The death is announced of the Rev. Dr. Bruce, the celebrated Free Church minister, in the eighty-sixth year of his age and sixty-second of his ministry. Dr. Bruce is the last survivor of those who at the eve of the Disruption stood foremost in the ranks of the ministry in Edinburgh.

— An act of commendable generosity by a lady of the Free Church is reported. At a recent meeting of the Free Presbytery of Mull, a letter was received from Mrs. Bryce Allan, enclosing a cheque making up the deficit in the Sustentation Fund for the past year to the minister connected with the Presbytery.

— At the next meeting of the Glasgow Established Presbytery, a motion will be brought forward, asking for the appointment of a committee to examine and report on the doctrines promulgated by some ministers within the jurisdiction of the Presbytery, in the recently-published book called "Scotch Sermons."

— The *Orkney Herald*, alluding to some successful Disestablishment meetings just held in the Highlands by the Rev. Dr. Hutton and the Rev. Alexander Oliver, remarks that, apart from all other considerations, simple justice imperatively demands that the Kirk be disestablished and endowed.

— Many will hear with regret of the death of Mr. R. G. Tolmie, educational tutor, who was beloved by all the members, past and present, of the Regent-square Young Men's Society. Mr. Tolmie, in early life, was desirous of entering the ministry of the Free Church. "About fifteen years ago," says the *Spectator* of last week, in a two-column memoir, "he settled for some time at a middle-class school near Southampton. The work was congenial, and London was near enough for an occasional visit with some fresh disquisition to his admiring young friends at Regent-square. After a few years there, he was persuaded that if he would only attend the Presbyterian College for a year, the usual public study would be dispensed with, and he could at once enter the ministry. His early ambitions seemed to return. He gave up his teaching, and sat at the feet of professors who would be the first to acknowledge his superior attainments. But still he was more than a student. Many a young Scotchman, fighting doubts and difficulties, found his way to the quiet lodgings near the British Museum, and there found a guide, philosopher, and friend—another 'Sandy Mac Kaye,' who was never so delighted as when, over quiet pipe and frugal supper, he saw the young mind unfolding before his expositions." When, however, his year of study was up, and his case came before the Synod, a whisper of heresy was abroad. Not caring to thrust himself forward, he remained the humble tutor to the end of his days. A friend of the deceased writes us: "Mr. Tolmie's influence upon the Presbyterian young men of London for about thirty years has been something very remarkable indeed."

— After being closed for renovation, St. Andrew's Church, Sheffield, was reopened on Sunday, when the pulpit was occupied by the Rev. John Kinnear, D.D., minister of Letterkenny Presbyterian Church, and M.P. for County Donegal.

— The Liverpool Presbytery met on Monday—Rev. James Towers, Moderator. The minutes included a reference to the appointment of the Rev. Dr. Graham to the professorship. Dr. Graham, in acknowledgment of the same, thanked God that he had lived long enough to get such an expression of very true, cordial, and unanimous regard from those whom he most highly esteemed and loved. The induction of Mr. Watson as minister of Sefton-park Church was fixed for September 30. It was decided to take steps to awaken a new interest in the Sustentation Fund.

— The Mount Pleasant congregation, Liverpool, met on Monday to appoint a minister in succession to the Rev. Professor Graham, D.D. A call was given to the Rev. Alexander McEwen, of Glasgow, son of the late Rev. Dr. McEwen, of that city. The call was subsequently sustained by the Presbytery.

— The Presbytery of Darlington met on Tuesday—Rev. J. H. Collie, Moderator. The position of the Sustentation Fund received lengthy consideration, and the opinion was generally expressed that the congregations within the bounds of the Presbytery could not be asked to do more at present. The Rev. T. Dods, Crook, being about to visit America, obtained leave of absence for two months. Applications from Springbank, Hull, to the Thanksgiving Fund, and from Harrogate to the Home Mission Committee, were attested. It was agreed to take up the consideration of the Synod's remit on evangelistic workers at next meeting.

WESLEYAN.

— An interesting reunion on behalf of mission work in France was held recently at the house of Mr. Everett Green, Gower-street. Mr. Green gave an address, in which he referred to the labours of "Father Toase" and other ministers in Paris, and the necessity for more extended effort. Pastor Hocart remarked that if they did not try to convert France, she would convert them to forgetfulness of God; and if they were not careful, the continental Sunday would be imported. The Rev. W. Gibson dwelt on the openings now presented for the spread of the Truth in France; and the Rev. Dr. Punshon, Pasteur M. Gallieune, Mr. G. Lidgett, Captain J. Smith, and others also gave addresses. It is hoped

that the gathering may result in awakening increased sympathy for the evangelistic work in which the Rev. W. Gibson and others are engaged.

— The chapel at Great Bentley has been greatly improved, and successful reopening services have been conducted by the Rev. J. H. Norton and Mr. J. Norton, of Chelmsford.

— At Bletchingley, in the Redhill Circuit, the Rev. A. Westcombe has been presented with a purse of twenty guineas, on leaving the circuit after three years' labour. Members of other churches were among the contributors.

— The members of the Wesleyan Christian Association at Newbury have presented to the Rev. Wm. Kirkman, who is leaving after three years' labour, a number of valuable books, including Carlyle's works, in 19 vols.

— Mr. W. S. Allen, M.P., preached two sermons in Wentworth-street Chapel, Peterborough, on Sunday, August 1, and collections were made amounting to over £14.

— At Scremby, near Spilsby, the first festival of the new Sunday-school was recently celebrated. The Rev. R. W. G. Hunter gave an address in the afternoon, and in the evening the Rev. John Nicholson, of Lincoln, preached. At the public meeting, held a few days afterwards, Mr. R. Mackinder presided, and there was a good attendance.

— At Raunds, in the Higham Ferrers Circuit, Sunday chapel anniversary services were recently held, sermons being preached by the Rev. S. Cox, of Deptford, who also gave an address to Sunday-school children in the afternoon. At the Sunday-school centennial festival on the following Monday, thirteen schools took part in the proceedings, and about 1,000 adults were also present at the tea-meeting.

— The Rev. W. Jessop, who has for the past eight years held the office of Governor of Wesley College, Sheffield, has been presented, on leaving, with a handsome timepiece and vases, subscribed for by past and present pupils of the institution. The services of Mrs. Jessop were duly acknowledged, in connection with those of her husband.

— Mrs. Earnshaw, who for twelve years had acted as Bible-woman at Sale, Cheshire, was presented, at a recent meeting of the mission, with a purse containing £35 10s., on her retirement through failing health.

— The Methodists of South Africa are apparently disposed to recognise the devoted services of thei ministers. The Rev. G. M. Slade, who is leaving Wynberg for Pietermaritzburg, has been presented with a gold watch and chain and a purse of gold.

— An exceedingly interesting gathering took place on the 2nd inst., on a site a few yards distance from Watney-street, Commercial-road East, to witness the ceremony of laying the foundation-stones of a new German Wesleyan chapel (to be called the Peter Bohler Memorial Chapel), for the use of the friends t present worshipping at a small and inconvenient building in Grosvenor-street in this neighbourhood The gathering was composed chiefly of the German residents of this part of London. The day's proceedings realised £285.

SOCIETY OF FRIENDS.

— Mr. J. H. Hanson attended the "Meeting for Sufferings" on Friday last, and gave a most interesting account of his religious work in Norway, and delivered a very touching farewell address to Friends. He is about to return to his home in the United States.

— A report of New York Yearly Meeting states that there never was more perfect unity among Friends than at this time. There are 3,848 members and 2,217 attenders of meetings, making 6,065 in this Yearly Meeting; 202 had been received into membership during the year.

— The work amongst the Indians was described as very cheering. The Osages have ceased acts of violence with each other, and the whites' intemperance is much less prevalent, and all under the care of this Yearly Meeting are advancing in civilisation. About fifty Modocs are gathered into membership, and in their meeting "Steamboat Frank" is a minister, and "Scar-faced Charley," "Bogus Charley," and "Shagnastie Jim" are overseers. Continued work amongst the negroes was also reported.

— New England Yearly Meeting reports work amongst the Indians, and that nearly all at Quapaw agency are members of the Christian Temperance Union.

Epitome of General News.

— Her Majesty the Queen, Princess Beatrice, and the ladies and gentlemen in attendance the other day made a tour of part of the Isle of Wight. Crossing the Medina from East to West Cowes on the public ferry, the Royal party drove thence to Northwood, Newport, and Whippingham, Osborne House being reached at dusk in the evening. On Tuesday Her Majesty, from the Royal yacht, witnessed some torpedo experiments off Portsmouth. The Queen and Princess are expected to leave the Isle of Wight for Balmoral on the 25th inst.

— The Prince and Princess of Wales, at the conclusion of the Cowes Regatta on Saturday, proceeded to Liverpool, in the Royal yacht, to meet the Princess Louise and Prince Leopold on their return from Canada. The *Polynesian*, with their Royal Highnesses on board, arrived in the Mersey on Monday. They were transferred to the Royal yacht, and, in company with the Prince and Princess of Wales, started for the Isle of Wight, which was reached the following day. The Queen's carriages were in waiting, and at once conveyed the Royal party to Osborne House.

— Mr. Gladstone's convalescence continues satisfactorily. On Monday the Premier was able to proceed to Windsor on a visit to the Dean. The following day he attended Divine service in St. George's Chapel, and in the evening drove in an open carriage in the Great Park.—Sir Hercules Robinson, Governor of New Zealand, succeeds Sir Bartle Frere at the Cape.—Lord Lytton, the ex-viceroy, and Lady Lytton have returned from India, and visited the Queen on Saturday.—Mr. Tennyson, the poet-laureate, has just celebrated his 71st, and the Duke of Edinburgh his 36th, birthday.

— The election in Liverpool resulted in the return f Lord Claud Hamilton by a majority of 1,901 over Mr. Plimsoll. The total poll showed a great decrease compared with the last election, when the Conservative majority was 2,221.—Mr. Hall, who defeated the Home Secretary, at Oxford, has been unseated for corrupt practices by his agents.—Mr. Roberts, who was returned for Sandwich in the Conservative interest, has also been unseated.

— Mrs. Melville, whose husband lost his life while saving the regimental colours after Isandula, has received from the Queen the following extract from a letter forwarded to her by the ex-Empress Eugenie, the extract in French being in Her Majesty's own handwriting:—"We have placed the wreaths with which we were entrusted upon the graves of Lieutenants Coghill and Melville. If, as I believe, the dead see that which is done for them, these gallant officers will be happy in the consciousness that they have not been forgotten by their sovereign, whose colours they gave their lives in order to save."

— How Britons love the sea is illustrated by the fact that at the present time there are sailing round our coasts, and on cruises to distant shores, more than 1,800 pleasure yachts.—A ton of ice is used daily in cooling the atmosphere of the House of Commons.—By means of a large mirror a Frenchman has utilised the sun's rays to boil water, and produce sufficient steam to work a small engine.

— Mr. Mechi writes in a somewhat desponding strain respecting the harvest, owing to the heavy rains. The crops in Ireland promise anything but well.—An average yield of hops is considered probable.—Disease is working havoc amongst the grouse on the principal Scotch moors.

— Dr. Tanner successfully completed his fast of forty days and forty nights at noon on Saturday, and, to the amazement of his physicians, but to the delight of an enormous crowd of visitors, he at once proceeded to eat food almost voraciously, and did not suffer any further nausea or sickness. Beginning with a peach, he next drank a glass of milk, and then took several slices of water melon. Later in the afternoon he drank some wine, and then ate half a pound of steak. More fruit followed, and then he called for another steak, of which he ate half a pound. He went to bed at eleven o'clock in good condition, remarking that he would be ready for business on the Monday.

— The death is announced of Mr. William Henry Giles Kingston, the well-known writer for boys. Mr. Kingston was the author of 125 volumes.

— The Duke and Duchess of Connaught are staying in Germany. The Prince and Princess Christian have left for Switzerland.

— The medal of the Royal Humane Society has been presented to a servant girl named Emma Nolan for saving the little daughter of her master from drowning at Plymouth.

— Jean Luie, who was convicted of perjury at the trial of the Tichborne Claimant, and sentenced to seven years' penal servitude, was discharged from Portland Convict Prison on Tuesday, having completed his term of imprisonment.

— The foundation-stone was laid on Tuesday of a memorial which the City Corporation has resolved to erect to mark the site of Temple Bar. The memorial, which will stand in the centre of the road, will take the form of a refuge for pedestrians.

— The Risca Explosion Relief Fund now amounts to £8,000. There are 802 children and adults to be provided for.—A repetition of the *Princess Alice* disaster has been narrowly averted on the Clyde. A steamer with 700 excursionists on board struck on a sunken rock near Gourock, and began to fill. Most fortunately she was beached in a few minutes, and the whole of the passengers and crew got off safely.—Three fires occurred in London in one day, the cause in each case being due to children playing with lucifers.—Eight men have been killed by an explosion at the Benham Colliery, near Wrexham.—At Liverpool a somnambulist jumped from his window and was killed.—Several tourists, including a French lady of position, have lost their lives on the Alps.—A young married lady, residing at West Ham, was killed at Stratford on Monday, through attempting to alight before the train stopped—A distressing scene is said to have occurred on board a steamboat which left London for Sheerness on Saturday. A widow and six children were among the passengers, and when near Southend one of her sons, a boy seven years of age, fell through a hole into the sea, and was not missed until it was too late even to recover his body.—On Tuesday morning the train known as the "Flying Scotchman," on its way from Edinburgh to London, met with a terrible accident near Berwick, through running off the line, which was under repair. The carriages were for the most part completely wrecked, and the driver, fireman, and a guard were killed; but providentially, nearly the whole of the passengers escaped without grave injury.—Owing to a landslip, two trains must have been wrecked near Beeston Castle, had not a gentleman sent his son in one direction while he ran along in another, and thus stopped the Dublin and Holyhead train and the London express, both of which were rushing on to the point of peril.—News comes from Aden that a steamer bound for Jeddah foundered off Cape Guardafin with 930 pilgrims on board, the whole of whom perished.

— Ingle, the nurse at Guy's Hospital who had been convicted of the manslaughter of a consumptive patient who was left for a long time in a cold bath, has been sentenced to three months' imprisonment without hard labour.—A herbalist named Colmer, together with his wife, has been sentenced to death in London for causing the death of Mrs. Budge, at Crewkerne.—Emily Scott, a schoolmistress at Hastings, has been sentenced to two years' imprisonment with hard labour for neglecting and ill-treating a little servant girl.—Anna Maria Martin, who murdered her servant in Lambeth, being insane, is to be detained during Her Majesty's pleasure.—Wife murders are reported from Poplar, the Borough, Battersea, and Northampton.

— Relics of the ex-Empress Eugénie's visit are eagerly sought after in South Africa. The vehicle in which she travelled into Zululand realised one hundred guineas.—Large quantities of toys painted with poisonous colours are being seized in Paris.—About 70,000 Canadian settlers for some reason or other left for the United States during the past year.—It is proposed to raise a monument to Eve in San Francisco.—The Emperors of Austria and Germany met on Tuesday at Ischl.—News from Zanzibar states that Captain Carter and Mr. Cadenhead, the English leaders of the Belgian African Expedition, have been murdered in Central Africa.

WHITTINGTON LIFE ASSURANCE COMPANY.

THE Twenty-fifth Annual General Meeting of this Company was held at the Offices, 58, Moorgate-street, London, last Thursday, under the presidency of the Chairman of the Company, J. Ebenezer Saunders, Esq.

The report, which had been circulated among the shareholders, and which was taken as read, showed the issue of a larger number of policies than in the previous year—viz., 634, assuring the sum of £156,304, and the net revenue of the Company as £46,640, against £44,703 in the previous year. The claims arising from the deaths of assurers during the year had been 104, and by endowments matured 7, or £22,594 against £22,129. There had been added to the reserve fund a sum of £8,755, making that fund £79,822.

In moving the adoption of the report, the Chairman said few words were necessary to commend that report to the acceptance of the meeting. It would be enough to say that it showed that the past year had been quite as prosperous as any former year, for the revenue was larger, the Company's liabilities about the same, and a much larger amount had been carried to the credit of the Reserve Fund on the year's transactions than in any previous year. Though the amount of new business was somewhat less than last year, the number of policies issued was greater. The smaller amount assured was explained by the continuance of commercial depression; but the fact that assurers were more numerous told of the confidence with which the Company was regarded. It was instructive and pleasant to observe the steady progress of the Company. Ten years ago the Annual Revenue was £27,480; five years ago £33,584; and at the present time it was £42,500. These figures spoke for themselves and showed sound increase. They had to thank their agents and friends for what they had done to secure these results. If the Company had done less, it would have been evidence that they were going backward, or not going forward as rapidly as was desirable. During the past year, expenditure had been kept down. He would not discuss whether their expenditure was exactly the proper percentage upon their income. Mere figures showing expenses at 6, 7, 10, or 20 per cent. were no test of the position of an office. An office doing much new business must pay for it. But it was well to notice the fact that expenses were less and yet business was progressive. The current year had opened well, for while in May, June, and July, 1879, the amount assured was £32,950, in the corresponding three months of the current year assurances had been effected for £54,900. He had much pleasure in moving the adoption of report and accounts. John Cook, Esq., in seconding the adoption of the report and accounts, said they simply demonstrated the success of the directors in securing the steady progress which they had always aimed at. There was solid ground for satisfaction in the regular increase of the Company's income, in the stationary position of claims, in the diminished expenditure, and in the increase of accumulated funds—an increase greater than ever before reported. The adoption of report and accounts was carried unanimously. Other resolutions, proposing the confirmation of the election of Dr. Maybury, of Richmond, as a Director of the Company; and the re-election of the retiring Directors, Messrs. Williams, Bowser, and Saunders, and of the Auditors, Messrs. Carter and Stacy, having been unanimously passed, a vote of thanks to the Manager, Medical Officers, and Staff was heartily given, and was responded to by the Manager, Alfred T. Bowser, Esq., who said:—"One aspect of the year's business is not so pleasing to me, as the total results are. We have not issued so many policies under the Married Women's Property Act as formerly, and I have been trying to account for this, for it is important we should not reduce our business in this department; it is the best portion of the business, because a policy for the benefit of wife and children is religiously kept up, whereas policies taken out for commercial purposes are often allowed to lapse when the need for them has gone by. Policies for wives and children serve the Company and the agents better, they cannot be forfeited in bankruptcy, and I am sorry that our success in this direction has not been so great as in former years. I attribute it to this fact: We have appointed many new agents and I think they have not yet been educated up to the value of this point; and we must adopt some means to instruct them. Another feature, which is far more satisfactory, is that in our temperance section, we have issued many more policies in proportion than hitherto. These policies are also amongst our best business, for they are taken out by men more frugal, prudent, and saving, and it is rather singular that in this year of depression that section is more largely increased than the other. I presume total abstinence gentlemen have felt the pressure of the times less than others, and therefore they have come in in greater numbers. I cannot else account for it, for we have not taken any special means to cultivate that class of business; perhaps we ought to do so, but these are the facts. I am greatly obliged to you for your recognition of my services." A vote of thanks to the Agency Manager, Mr. Millar, to the District Superintendents, and Agents, and also to the Chairman of the meeting, terminated the proceedings.

BIRTHS.

ASTON.—August 3, at 7, Stanhope-place, Marble-arch, the wife of Alfred Withall Aston, of a daughter.

BALL.—August 3, at 6, Mecklenburgh-square, the wife of the Rev. C. J. Ball, of a daughter.

BUCKLEY.—August 9, at Park Cottage, Crawley Down, Sussex, the wife of Thomas Hartley Wilson Buckley, of a daughter.

COLLEY.—August 1, at the Albion Hotel, Ramsgate, the wife of J. G. Creed Colley, of a daughter.

CRAVEN.—August 8, at the Rectory, Great Ormond-street, the wife of the Rev. Dacre Craven, of a son.

DE CRESPIGNY.—August 3, at Champion Lodge, Maldon, the wife of Sir Claude Champion de Crespigny, of a son.

EVANS.—August 3, at Hastings, the wife of the Rev. H. H. Evans, Vicar of Mapperley, Derby, of a son.

FOSTER.—August 9, at Hazel House, Plaistow, Essex, the wife of the Rev. Josiah Foster, of a son.

MCANALLY.—August 8, at Addiscombe, the wife of the Rev. D. Lancaster McAnally, of a son.

WALROND.—July 29, at Salton Manse, Pencaitland, N.B., Mrs. Francis Walrond, of a daughter,

MARRIAGES.

CHEW—LEWIS.—August 5, at Westbourne-grove Chapel, by the Rev. W. G. Lewis, uncle of the bride, Albert Thomas, second son of Thomas Chew, of 16, Durham-terrace, Westbourne-park, W., to Lucy, eldest daughter of the late Rev. John Lewis, of Chatham.

DAVIDSON—BROOKES.—August 5, at Finsbury-park Wesleyan Chapel, by the Rev. T. Featherstonhaugh, John Davidson, of 8, Blythwood-road, Crouch-hill, N., to Alice Amelia, fifth daughter of William Brookes, of 1, Cambridge-villas, Green-lanes, N.

FLACK—BENNETT.—August 7, at Salem Chapel, New North-road, N., by Rev. J. S. Anderson, of Deptford, Edward, eldest son of Rev. W. Flack, of Salem Chapel, to Annie, third daughter of W. Bennett, of Culford-road, N.

GILBERT—ANGAS.—August 9, at the Congregational Chapel, Robertson-street, Hastings, by the Rev. S. Chisholm, of Ongar, Essex, Josiah Gilbert, of Marden Ash, Ongar, to Mary, widow of W. H. Angas, of South Australia, and only daughter of the late Rev. George Steward.

GREER—REED.—August 5, at Clapton-park Chapel, by the Rev. C. E. B. Reed, M.A., brother of the bride (assisted by the Rev. Andrew Reed, B.A.), Thomas Macgregor, eldest son of S. M. Greer, Esq., of Springvale, Londonderry, to Margaret Baines, youngest daughter of Sir Charles Reed, M.P., of Earlsmead, Tottenham.

JAY—SPALDING—August 5, at Park Chapel, Camden-town, by the Rev. J. C. Harrison, George Hamilton, second son of James I. Jay, Esq., of 17, Gilmore-road, Lewisham, to Anne, eldest daughter of Henry B. Spalding, Esq., of Lennox House, Blackheath-park.

LANG—TUTTLE.—August 5, by Rev. G. Lowndes, Rev. E. Lang, Middlesbrough, to Mary A., daughter of Mr. H. Tuttle, of Lowestoft.

PHILLIPS—POTTER.—August 4, at the Baptist Chapel, Kingsheath, by R. W. Dale, M.A., John Theophilus Phillips, son of the late John Phillips, of St. Matthew's, Ipswich, to Isabella, youngest daughter of Joseph Potter, Esq., of Allesley House, Moseley, Birmingham.

ROSE—HADDON.—August 5, at the Congregational Church, Wimbledon, by the Rev. T. T. Waterman, B.A., uncle of the bride, J. Holland Rose, B.A. (Christ's Coll., Camb.), of Ventnor College, Ventnor, to Laura Kate, younger daughter of Mr. John Haddon, of St. George's-road, Wimbledon.

SHERREN—BROOKER.—August 4, at the Congregational Church, Reigate, by the Rev. G. J. Adeney, Rev. W. W. Sherren, Congregational minister, Tonbridge, to Alice, daughter of the late Thomas Brooker, of Charlwood, Surrey.

WILBEE—SMITH.—August 5, at the Presbyterian Church, Regent-square, by the Rev. J. Oswald Dykes, D.D., John Coleman Wilbee, of Harrow-on-the-Hill, to Georgina Ann Isabella, younger daughter of George Smith, of 4, Endsleigh-gardens, N.W.

DEATHS.

BOON.—Aug. 5, at 103, Petherton-road, Highbury New-park (formerly of Hereford-road, Bayswater), Ruth, the beloved and youngest daughter of James Boon, aged 21.

CROZIER.—August 9, at Rockingham-street, Leeds, Margaret, the beloved wife of Mr. William Crozier, aged 53 years. Absent from the body, present with the Lord.

CURLING.—July 31, at Bilbao, Spain, Jesse William Curling, the much-loved and only son of George and Elizabeth Curling, of Croydon, of congestion of the brain, occasioned by exposure while rendering assistance to a companion in bathing, aged 26.

DOBSON.—July 20, at Sufed Sung, Afghanistan, of fever, Alfred Edmund Dobson, Lieut. Royal Engineers, aged 31, elder son of the late Rev. W. Dobson, formerly Principal of Cheltenham College.

GIBBONS.—Aug. 5, at Tunbridge Wells, Robert Kemick Gibbons, Esq., formerly Principal Clerk of the Private Bill Office, House of Commons, aged 82.

HOWES.—Aug. 3, the Rev. Charles Howes, M.A., late Fellow of Dulwich College, and son of the late Rev. F. Howes, M.A., Minor Canon of Norwich Cathedral, aged 63.

HOYLE.—Aug. 5, at 33, William-street, Castlemere, Rochdale, Margaret, wife of William Hoyle. Relatives and friends are requested to accept this, the only intimation.

JEWELL.—August 11, at 31, Woodstock-road, Finsbury-park, Matthew Brougham Jewell, in his 60th year. Beloved and respected by all who knew him.

KINGSTON.—Aug. 5, at Stormont Lodge, Willesden-lane, London, N.W., William Henry Giles Kingston, aged 66.

KITELEY.—Aug. 5, at The Lakes, Kidderminster, Joseph Kiteley, Esq., J.P., aged 73 years.

LEES.—Aug. 2, at his residence, Oakwood, Eccles, near Manchester, James Lees, aged 90 years.

NAYLOR.—Aug. 5, at West Cliff, Preston, Jane, the beloved wife of the Mayor of Preston, W. Naylor, Esq.

REID.—August 5, at the house of her son (Stuart), Wilmslow, Cheshire, Jessy Elizabeth, dearly loved wife of Alexander Reid, late of St. Paul's Congregational Church, Newcastle-on-Tyne.

RUCK.—August 7, at 27, Albert-square, Clapham, seven weeks after the death of his wife, Rowland H. Ruck, in his 68th year, deeply regretted by his family and friends.

SLATER.—July 28, at Wellingborough, at the residence of his son, Daniel Slater, aged 87. Friends will please accept this intimation.

SMITH.—July 26, at Sufed Sung, Afghanistan, Frederick Evan Cowper Smith, Lieutenant Royal Artillery, of fever, aged 19 years and 15 days, eldest son of the late Rev. T. F. Smith, Rector of Horsington, Lincolnshire.

SULLY.—Aug. 7, at Oakville, Bromley-common, Kent, Sarah Ann, the beloved wife of James Sully, Esq., aged 56.

SWAINSON.—Aug. 4, at Clarens, Switzerland, in the 72rd year of his age, the Rev. James H. Swainson, M.A., for many years Rector of Alresford, Essex, and Rural Dean.

VICK.—Aug. 7, at the residence of her brother-in-law, J. Jay Pope, 26, Cricketfield-road, Lower Clapton, Kate, daughter of the late John Osmond Vick, of Petersfield, and Waterlooville, Hants.

EPPS'S GLYCERINE JUJUBES.—CAUTION.—These effective and agreeable confections are sold by most chemists; by others, however, attempts are often made at substitution; we therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADMIRATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for its wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

CHILDREN TEETHING.—Mrs. Johnson's Soothing Syrup cannot injure the most delicate infant, contains no narcotic, and gives immediate relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 9d. per bottle.

HOLLOWAY'S PILLS.—Health's Fountain.—It cannot surely be necessary to remind any intelligent reader that the purity of the blood determines every individual's health and vigour. Holloway's medicine searches out the slightest taint in the vital fluid and neutralises or expels it, so that the circulation supports the system in place of sowing the seeds of decay. When epidemics are advancing and disease is steadily on the increase, it behoves every one to have a restorative like these Pills ready to set right any irregularity in the stomach, liver, bowels, or kidneys. Holloway's treatment is especially suitable for the young, delicate, and nervous, who are most susceptible of any prevailing sickness, and whom violent measures would endanger little less than the epidemic.—[ADVT.]

Colleges and Schools.

CAMBRIDGE HOUSE SCHOOL, THE AVENUE, COLCHESTER.—For the higher education of girls. Special class for University Examinations. No pupil from this class has failed. Twenty-nine certificates have been taken this year. The establishment is enrolled in connection with Trinity College and Christian Evidence Society. Juniors under careful training. Home refinement and Christian influence.—For terms apply to Principal, Lydia Whitby.

EAST of ENGLAND NONCONFORMIST GIRLS' SCHOOL, Bishop's Stortford. Lady Principal—Miss LEWIN.
The NEXT TERM commences on SEPTEMBER 9, 1880.

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London University, First B.A.	... ...	... 1
" " Matriculation in Honours		... 3
" " " 1st Division		... 3
Cambridge Local Examination, Seniors		... 8
" " " Juniors		... 14
College of Preceptors, First Class*	... ...	... 6
" " Second "	... ...	... 23
" " Third "	... ...	... 14

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